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BHAVAN'S JOURNAL

DECEMBER 30, 1956

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I–89–i

Vol. XII, No. 11] [DECEMBER 30, 1956

KEEP ME FIT

शरीरं मे विचर्षणम्,
जिह्वा मे मधुमत्तमा।
कर्णाभ्यां भूरि विश्रुवं,
ब्रह्मणः कोशोसि मेधया पिहितः,
श्रुतं मे गोपाय।

Let my body be free of illness and fit for the pursuit of Learning; let my tongue become sweet like honey; let my ears be free of defects and keen to hear many many learned works. Oh, Pranava, Thou art like a sheath for the contemplation of Brahman; thou art retention incarnate. Please help me remember all I have learnt and protect me from the sin of forgetting Vedic chants.

—Taittireeya Upanishad.

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Editorial

MANY HAPPY RETURNS

TODAY our revered Kulapati reached the Biblical age of three-score and ten. It is an occasion for rejoicing for us all, because his has been a dedicated life.

Readers of our Journal who have been enjoying his writings—Kulapati's Letters, Bhagawan Parashurama, Question Box etc.—might, some of them at any rate, wonder if Munshiji is as old as seventy. They are not alone in their surprise; even close associates and workers have long wondered at his eternal vivacity and youth. Shri Rajaji has aptly called him as "a marvellous, unrivalled Internal Combustion Engine"!

Shri Munshiji, like our beloved Prime Minister Sri Jawaharlal Nehru, has the unique distinction of keeping young even in this ripe age and his recipe for the same is an integrated life which he has been recommending to all seekers. His is not the isolated life of the tumultuous politician or the sequestered litterateur having compartmentalised mind and notions. Men and music, song and yoga, pen and politics have all their demands on his time and which have sublimated into harmonious life.

Essentially of a synthetic mind, perhaps Shri Munshiji's greatest contribution to Indian life is his ceaseless efforts to reinterpret India's rich cultural heritage to the present, emphasising more their fundamentals than outer forms. In so doing he assimilates what is good in modernism and thus extends the contours of our cultural pattern. There is hardly any branch of human activity he has not touched and whatever he has touched, he has adorned. His scientific humanism, historical perspective, and literary idealism, fashioned by the Gita ideal of efficiency and selflessness are all too evident in the large number of books—over 60—he has written and the several institutions he has built up.

The Bharatiya Vidya Bhavan which is a child of his vision will shortly be 20 years old. If within that short span it has spread its message across India and the world in ever so small a measure, it is solely due to Shri Munshiji's dynamism. With its studies and publications, song and music, dance and drama the Bhavan has endeared itself to the country at large. The building of the Delhi Centre of the Bhavan is nearly ready and will be inaugurated in a few months. The monumental ten-volume scheme of the *History and Culture of the Indian People* bear the impress of Shri Munshiji's directing genius; those neat little

[Continued on next page]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 117

★ History As Economics ★ As Astrology
★ As 'History'

Raj Bhavan, Lucknow.
DECEMBER 30, 1956.

MY YOUNG FRIEND,

ON December 25th, I inaugurated the Nineteenth Session of the Indian History Congress and had the pleasure of meeting quite a few of its members. You know the debt of gratitude I owe to them. Several of them have opened up many new and fascinating worlds for me. And how could I have made the little trinkets—my historical romances—had it not been for the historical ore which they have dug out with such patience and industry?

★

Talking of historians, we should pay our tribute to the sturdy generations of historians, who have met the challenge of European historians and those who followed them. For the latter tried to prove that India "never knew how to trade"; that her civilization was "crude"; that her people "existed in chaos unless a despot"—and preferably a foreign one—"ruled over her"; that most things in her culture were borrowed from the Greeks or other foreign

Many Happy Returns—*Contd.*

volumes of the Book University series and this Journal which strive to fill a vacuum in the life of the neo-literates, like the other multifarious activities of the Bhavan, owe their origin and success to the same source.

May his efforts be crowned with further successes and may the Almighty spare him for many more years to come.

शतं जीव शरदो वर्धमानः
शतं हेमन्तान्छतमु वसंतान् ।
शतमिन्द्राग्नी सविता बृहस्पतिः
शतायुषा हविषेमं पुनर्दुः ।।

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sources; that the values inspiring her people were decadent, immoral or self-destructive.

In meeting this challenge, a band of European and Indian scholars explored old records; they threw light on old problems; filled blanks in our past and gave us back the greatness, the continuity and the mission which is India's. They not only strengthened the national consciousness, but invested it with pride and confidence and encouraged a triumphant outlook. In this way they gave our struggle for freedom both inspiration and vitality.

In rendering this great service, some of these historians, not unnaturally, fell into the pitfalls which a defence lawyer cannot avoid. They tried to fit facts into the frame-work of their pleas. They justified institutions and events by applying the touchstone of modern European standards. Some even discovered parliamentary government in ancient India. Others cast ancient heroism in the mould of modern motifs. Others re-interpreted events, so that every virtue was ours, every drawback, that of England.

Certain British historians have tried to prove that there was no such thing as India. Some of our historians have tried to establish that the India of the past was the same as the India of our dreams. But having achieved our freedom we have to reorientate this outlook. While our history has to discard the biassed judgment of a foreign ruling class, we have to eliminate the partisan attitude of aggressive nationalism.

History, like a mysterious goddess, has been all things to all men. As art, it has ranged from poetry and romance to sermons and propaganda in which prejudice masquerades as moral indignation. As theology, it has traced the hand of God in many events, which can as well be attributed to the "other gentleman."

In the past we had the classic example of History as Propaganda in the works of Tacitus, Gibbon and Macaulay; their effort, no doubt, was unconscious and the effect imperceptible. Similarly in the recent past, Vincent Smith tried to justify British Rule through history, and Jayaswal saw in the campaigns of the Nagas an ancient precedent for the modern national upheaval.

In recent years, however, history has been unabashed propaganda, some historians, driven by a desire—no doubt laudable—to promote Hindu-Muslim unity, have been discovering rare catholicity in the Sultans of Delhi. Even the great Shankaracharya, who taught universal pantheism and revolutionised the religious and philosophical outlook as well as the intellectual structure of the country, was discovered by some

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have been influenced by the monotheism of the *Qoran*. I should not be surprised if budding historians discover primitive Communism in the *Rigveda*, and in the struggle between Rana Pratap and Akbar, a conflict between feudalism and capitalism.

Let us, by all means, work for what we want; let us not read all we wish to be in what really *was*. Let the true picture of the past stand before us, for then it would serve as a pointer or a danger signal on our journey to the future.

In the middle of the eighteenth century, history began to be looked upon as an exact science and ended by becoming the handmaid of economics. According to this school of thought, the affairs of man were no longer guided by God, the ambition of kings or the caprices of ministers. They were no longer conditioned by ideas, institutions, group sentiments or by the leadership of great men. They were found to be principally conditioned by the economic organisation of society, which, again, was based on the mechanism of production and exchange of goods.

The other day I was reading a book in which the sudden appearance of great men in any age, who altered the course of history, was attributed mainly to the economic forces which shaped their early life and their times. Following the line of the author, I began to wonder: Did Shankaracharya revolutionise India because sufficient bananas were not left in the ancestral Nambudri Illam at Kaladi? Did the heroines of Rajputana immolate themselves in *jauhar* because they found that it was more paying to fling themselves into the fire than to live in pomp and luxury as the mistresses of the Sultans of Delhi?

Under this new dispensation, in which the economic forces become the principal, if not the sole, shaping factor in human affairs, man is shorn of his ethical and spiritual character. He just stands exposed as a germ, only more intelligent, and therefore, more dangerous than other germs. And the role of the great leaders of men and of noble ideas and aspirations is entirely lost sight of in assessing the trend of human evolution—in the end, to our undoing.

★

In the 19th century a general air of crisis prevailed in some countries in Europe. This tended to reduce history to a sort of astrology. Spengler, for instance, prophesied the doom of Western civilization, which was also predicted by Karl Marx, not in a spirit of defeatism, but with exultation. According to the latter, the world was collapsing; a new world was awaiting a Messiah; and He was to come in the shape of the dictatorship of the proleta-

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Certain predictions of Marx, reduced to axioms, were proclaimed and accepted as having the certitude of scientific truth. According to them, all the world over, feudalism is invariably replaced by capitalism. When it is so replaced, the capitalists, few in number, would grow still fewer, while the proletariat would increase in number and become poorer. As a result, the proletariat would overthrow the few capitalists and establish a classless society.

In trying to affirm the immutability of this law, some Marxian historians have had to discover that Fascism, the unexpected phenomenon never thought of by Marx, was the "last compulsion of capitalism." And often enough, feudalism and capitalism have had to be re-defined to suit inconvenient developments. Those of us who are familiar with the self-assurance of well-known astrologers know that if one prediction fails, there is always another *graha-yoga* ready to explain what has happened.

In contrast with these predictions, let us look at what has happened during the last century. In certain countries, capitalism has led to a significant rise in the level of income and the standard of living; the broad mass of workers has accepted the new order in preference to Communism. Some highly industrialised countries have avoided Communism, while some agrarian countries have fallen under its spell. The industrialization of Russia did not precede the Industrial Revolution, but followed it. Forty years of the so-called proletarian rule in Russia have shown that the proletariat is not undifferentiated; that when workers are in power, they are as keen on preserving differentials as the capitalists. Classless society has failed to materialise. No world revolution has been possible, nor a worker's paradise, as we see from events happening before our very eyes.

Such history neither illumines the past, nor the future. That is why in countries where it is in vogue it has to be re-written time and again to eliminate inconvenient episodes and developments.

History can have only one approach: the historical. Human life is a continuous process. Men and events as well as the integration and disintegration of human aggregates can only be adequately viewed in the flowing stream of time.

Historians, no doubt, have to work within the limitations of time, space, and human effort. But if the significance of one wave in the stream is not known or not viewed in the continuing chain which links it with the preceding and succeeding waves, the direction of the stream

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cannot be accurately assessed. And if they are pre-conceived, historical interpretations become unreal.

The first step, therefore, is to recognise the importance of truth; that is, of searching and tabulating records with integrity and thoroughness; of weighing the testimony in a scrupulous balance; of presenting facts and all the facts in a chronological sequence. Then only will it be possible to infer the significance of events, if at all.

But if the historian ignores this discipline of facts, or if he omits or discards the art of presenting facts in a proper perspective or if he fails to trace the significance of events in strict sequence and in a dispassionate manner, he had better, like myself, content himself with writing historical romances.

There is, however, one danger. As more and more material comes to light, and more scientific knowledge is pressed into the service of History, conclusions tend to be tentative. At the same time, if the historian hesitates to draw conclusions from the facts before him, he would become only a narrow specialist who knows more and more about less and less and says less and less about it. History then would lose all interest and all value.

Next to the discipline of facts is the difficult task of determining what the subject-matter of historical treatment is. If the subject matter is taken to be a geographical unit, the result will be incoherent. If it is taken to be the life-time of a conqueror or a dynasty or even an empire, the outlook would be fragmentary.

The proper subject for history, as I conceive it, can only be a people possessing a continuous urge to live up to certain well-defined values, which leads them to collective action, and of which their apparent life is essentially an expression.

If there is no such collective urge in a people, there cannot be a common history. If there had been no continuity tied up with the sanctity of the *Vedas;* no *Manusmriti,* generally accepted as the law of the land; no institution of *Chaturvarnya* associated with the country; no group sentiments like those of Brahmins or Kshatriyas cutting across the linguistic and tribal barriers; no collective will to pattern its life according to common values and to resist alien influences,—there would have been no India and no history of India.

History, therefore, can only be the story of the integration or disintegration of a human aggregate. The aggregate may be a tribe, a city, a linguistic group, a nation or a group of nations driven to collective will; in each case the aggregate must enjoy a continuity of life through common memory. The bulk of its people must also recognise certain common values,

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in living up to which, the best among them would find the fulfilment of their collective existence.

★

If my view is correct, the history of India has to be re-written, firstly from the Indian point of view, and secondly, not from any pre-conceived national bias, but with a view to discover what, in the course of centuries, we felt and suffered; how we reacted to new conditions; what were the central ideas and fundamental values which persisted through time; how we were influenced or overwhelmed by the impact of external forces or internal disruption and how we survived them to emerge as a vital and free nation.

In any history of India we have to resist the temptation of accepting at first sight the facts or their interpretation found in the records of the conqueror, or his chronicler, whether it be Babar's autobiography, Abul Fazl's *Ain-i-Akbar* or the British historian's justification of India's conquest by Britain. At the same time, as I have said, we should not be carried away by a false sense of national glorification.

We have also to outgrow the common tendency to deal with the British conquest only as the evolution of an administrative set-up, or as a mere act of exploitation rather than as a process which led to the emergence of free India to-day.

In our new History we have to try to find an answer to several questions; how the Western impact, for instance, influenced Indian life; how the discovery of Sanskrit literature by Aquetil du Perron, Sir William Jones and others led to a renaissance in India, at the same time influencing deeply the current of Western culture; how Western nationalism differs from the Indian variety, which has been the product of the Western educated classes, scholars, lawyers, teachers, and journalists who, though filled with enthusiasm for a material civilization, scientific outlook and democratic ideals, remained profoundly attached to our ancient culture.

Modern history, however, has to be linked with certain vast movements of the past. The influence of India penetrated into many countries of Asia from Iran to China and Japan, into South-East Asia and Tibet. Islam continued to influence nearly the whole of Asia for several centuries. The early civilizations of Egypt, West Asia and India exerted a mutual influence on one another. All these phenomena have to be studied by selected Indian students at well-equipped centres in India and abroad.

An earnest endeavour must also be made to develop a proper historical sense and historical consciousness amongst the people. We can no longer look forward to the influence of the European scholars

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who inspired Indian students of history with a critical and scientific spirit and kept it at a high level by their example and inspiration. It is now for our Universities to ensure that this high standard is maintained. The need is great and immediate, for the standard is visibly going down.

But above all, what the country needs most is a dynamic effort to study, analyse and present the whole process of the growth and development of India in the context of world changes; a study, not in isolated periods but in the stream of time; a study, which never forgets the fundamental values to which we owe our continuous collective existence nor to take into account the new factors which have emerged at every stage of our life. This alone will enable us to walk the future with firm but wary steps.

Yours sincerely,

Jawaharlal Nehru

This is India-----!

As you know, India is a big country with a population of 370 million, one-seventh of the total population of the world. It is a country steeped in history and tradition, with a civilisation nearly as old as recorded time, and a culture nourished on its own soil and blended happily with those of other peoples and of other lands. This year, we celebrated in India and in many other countries, the two thousand five hundredth anniversary of a very great son of India, the Buddha, who gave us a message of peace and compassion.

Through the centuries, India has preached and practised toleration and understanding, and has enriched human thought, art and literature, philosophy and religion. Her sons journeyed far and wide, braving the perils of land and sea, not with thoughts of conquest or domination, but as messengers of peace or engaged in the commerce of ideas as well as of her beautiful products. During these millennia of history, India has experienced both good and ill but, throughout her chequered history, she has remembered the message of peace and tolerance. In our own time, this message was proclaimed by our great leader and master, Mahatma Gandhi, who led us to freedom by peaceful and yet effective action on a mass scale.

—Jawaharlal Nehru

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What Hindu Emblems Signify

In this article an attempt is made to explain the significance of some emblems commonly worn by Hindus, since their understanding will help their use with greater interest.

Q. What is the meaning of the sacred-ash?

A. It is well known that Lord Siva burnt Kama or the god of desire into ashes with his third eye or the eye of wisdom. By its distribution in temples it is suggested that with the Lord's grace people could overcome all evils starting with desire.

Q. Why do people wear it on their forehead?

A. To proclaim their resolve and seek the Lord's help not to *think* of evil.

Q. Why is it worn on the hands?

A. To seek not to *do* evil acts.

Q. On the belly?

A. That they won't *eat* forbidden things. Incidentally in the story, Kama despite his burning was granted a shadow-life which only emphasises that it is difficult to control desire even for the best disciplined souls.

Q. What about the Vaishnavite mark?

A. The purpose is identical, but the means is slightly different in that the Lord's own feet are sought to be pressed into service.

Q. What is the meaning of wearing sandal-wood paste on the forehead?

A. The Lord's Third Eye is proverbially hot and sandal-wood paste is proverbially cooling in effect. It is sought to cool the Lord's ire by that means. At all events, the suggestion of Wisdom as a means of destroying evil continues to be present.

Q. Why do women wear Kumkum?

A. Red is a favourite colour with Mother Goddess and its placement on the forehead symbolises the same eye of Wisdom which every one of us is heir to. Psychologically the fore-

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head is a most viable part; may also be that it is a means of magnetic attraction.

Q. Why is the long tuft compulsory for Hindu males too?

A. Every day at the time of bathing, he is enjoined to squeeze the water from his tuft upside down in propitiation of his Pitrus, who in turn bless him with all prosperity. Yajurveda considers the tuft as the great natural cooler for the brain. Ayurveda confirms it.

Q. Why is *rudraksha* enjoined to be worn by devout Saivaites?

A. *Rudraksha* (fruit of a tree) is said to have grown on the spot where a drop of Lord Siva's tear fell. Consequently, wearing it is expected to create God-consciousness in its wearer. Ayurveda sees therapeutic values in its wearing and use for the human system.

Q. What is the meaning of the sacred thread?

A. It helps you to become a Godhead and makes you eminently fit for the performance of Vedic Karmas. Each thread out of the three, six or nine you wear, consists of nine warps. The first warp represents Pranava or Brahma; the second, Agni which burns sins and gives you *tejas;* the third is Ananta, it gives you mental and physical strength; the fourth is Chandra, it gives you *amrita* or happiness; the fifth is Pitrus, it ensures prosperity and progeny; the sixth is Vayu, it gives you long life; the seventh is Sun; it gives you health and dispels darkness; the eighth is godliness and the ninth wisdom. Tying amulets and keys on the sacred thread therefore will short-circuit your powers. It is unnecessary to add that discarding it is forfeiture of all human potentialities.

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Bankey Behari

NARSI MEHTA

Sri Narsi Mehta was the greatest bhakta poet of Gujarat. He flourished in Saurashtra in the 16th century. Mahatma Gandhi's favourite hymn "Who is a Vaishnav" is his composition.

"Krishna! Krishna! Sweet Beloved Krishna" chanting these sweet names, steeped in nectar, you awake from your bed, O devotee.

"All else, besides the Lord's name is a phantom and as mere dust. Krishna dwelleth in Gokul and fulfilleth my wishes and desires. Ah! how glorious are His exploits, steeped in compassion, and filled with His Grace!

"He reclaimed Ganika, a common woman, and enacted the story of Ahalya who ascended the celestial regions. I am making offering to His sweet name.

"Krishna is my father, my mother, my kinsman, my kith and kin. Remember! that in the end thou shalt depart alone with only Krishna following thee.

"The name of the Lord and He Himself are One in their efficacy and no difference exists between the two.

"Repeat it and believe Narsi, and you will easily become an heir to His *Vaikuntha* and reach His Lotus Feet."

HEARING these words, Bansidharji, the Tehsildar, came down the stairs and rushed to the Swami dressed in *pitambar*, donning the peacock-feather crown, *kartal* in his hands, and big tear-drops rolling down his closed eyes, lost to himself and to the world around.

But, to his surprise, in him Bansidhar recognised his brother, and all the temporary ecstasy faded and he misinterpreted the whole scene, and reprimanded Narsi with harsh words:

"O you wretched imposter, what does this strange dress mean? Only ten days back I turned you out of my house for suffering from the malady of the *kartal* and doing no work, and instead of repenting for your sinful acts, I find you in this new garb come to dupe me and my relatives. Shame on you!"

But all words were unheeded by Narsi who, in his ecstasy, heard them not and went on to compose new songs one after the other.

Now Bansidharji was determined in his insolence to insult Narsi and torture him. So he pulled Narsi harshly ringing him out of

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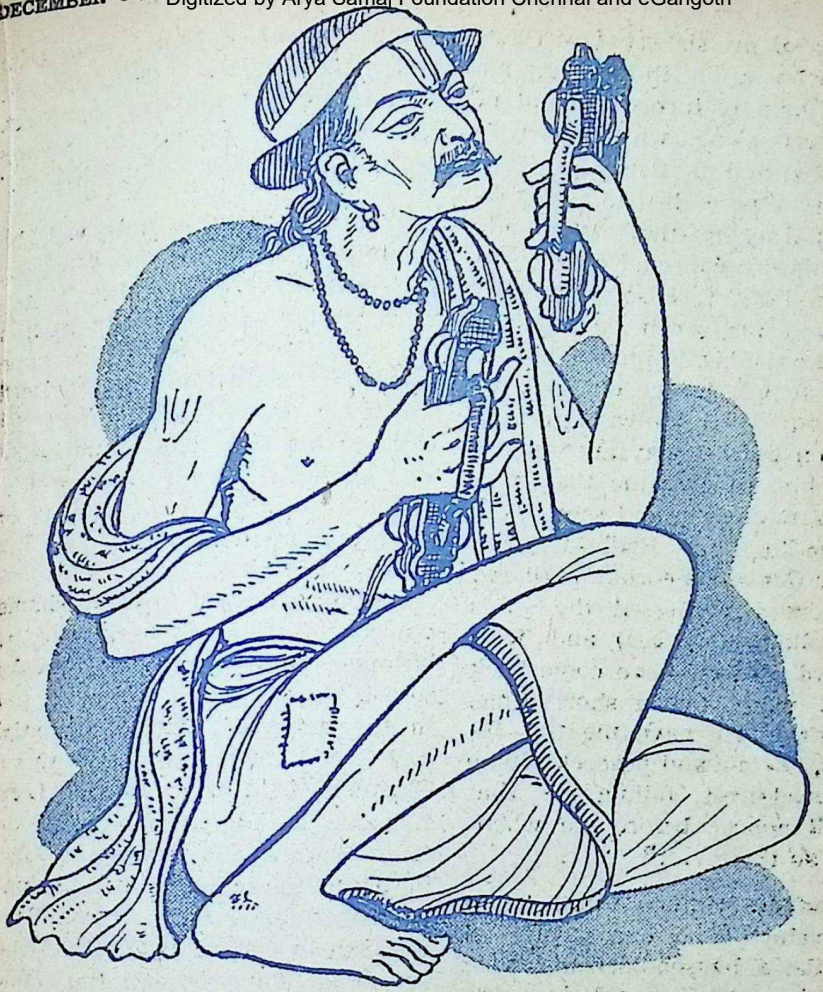

Sri Narsi Mehta

his ecstasy (*bhav-samadhi*) and again greeted him with the curt demand: "Where did you get this queer *Vaishnava* habit of the Order of the Krishnites?"

Narsi: "From the Lord Radha-Krishna Himself."

Bansidhar: (mockingly) "How?"

Narsi: (catching hold of his brother's feet and softly uttering in a grateful tone)

"Bhabhiy bhagya udey kariyo mane kahyan te kathin bachan Tyare Narsiyo nirbhay thayo, pamyo te Jagjivan.

"It is all the outcome of the

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kindness of my sister-in-law (your wife) who after ill-treating me long, ultimately turned me out of the house along with my wife Manek Bai and my daughter, Kunwar Bai. I proceeded to a *dharmshala* (stranger's home) closeby and while my wife and child went to sleep hungry, I softly slipped away and for seven days fasted before Lord Shiva's Idol in a dilapidated temple in the outskirts of the town. Lord Shiva appeared to me on the last day and on my asking him to give me the thing He held most dear and sacred, He took me to Lord Radha-Krishna in their *Gauloka Vaikuntha Dham:* and there I witnessed the *Ras lila* (Dalliance Dances) and with the Lord's behest have come back to this world for a short time. On parting, He gave me this *pitambar, kartals* and peacock plume as a head-dress, telling me that He will appear before me whenever I so desire...."

Bansidhar: (interrupting) "Stop this madness and once more behave like a householder and take up work. All our relatives are shocked at your condition."

Narsi: Jo rotho to roth ja, ma re Nandkumar sun kamre

Kutumb sahu koi kede lagan jan jan agal lawan re.

"What care I for the displeasure of the world, I am slave of Nandkumar. I seek only to serve Him and none besides. Adieu, brother, go and mind your own business. Do not come between me and my Lord's service, the Divine Kirtan."

In the years that followed, he astounded all by his miracles. People used to torture him and the Lord would appear and help him out of trouble, and his fame spread. Narsi's faith in the Lord was ever present to summon the Lord to his aid. His renunciation was enviable. We record a few incidents of his life in support of these statements.

On one occasion, to bring shame on poor Narsi, people sent some strangers proceeding to Dwaraka to ask him to issue a *hundi* (draft) in the name of some influential and well-known merchant there. Established in the faith of Lord Krishna, he issued the draft on Him—Sanwal Sah. And the Lord in order to keep his honour unblemished appeared as Seth Sanwal Sah in person at Dwaraka and accepted. Thus spread the fame of Narsi.

On another occasion to make fun of the poverty of Narsi, the relatives of his daughter's husband issued a fake letter inviting Narsiji to an occasion connected with his daughter Kunwar Bai's first pregnancy to come with

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costly presents. To save his honour, the Lord appeared and satisfied the wishes of all, thus making Narsi well known as a devotee all over the country.

An astounding miracle happened when the Ruler of Junagadh, Rai Mandlik, called upon Narsi to refute the charges of his accusers, who accused him to be a hypocrite and a pretender who claimed to have recourse to Sri Krishna and to witness His *Ras lila* dances. Narsi submitted to the trial in the Raja's Temple. A miracle took place. All those assembled, including the Raja saw the temple-door open at a certain moment and a garland fall on Narsiji while Narsi himself actually saw the Lord garlanding him. Observing His mercy Narsi fell senseless in a fervour of gratitude.

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Jadabharata, addressing King Rahugana, says:—"O Rahugana, the Knowledge of God and of Divine Love cannot be gained through austerities, sacrifices, gifts, public good done by householders, study of the Vedas and worship of sacred waters, of fire and sun. It can be gained only by bathing oneself in the dust of the Feet of Saints."

—Srimad Bhagavata, v.xii, 12

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To Sri K. M. Munshi
ON HIS 70th BIRTHDAY

Sharda Prasad Saksena

May your days pass in quietness and peace,
In peace and quiet like the unwavering flame
That windless burns before some sacred shrine,
And may your memoried name,

Recall the splendour of a pen that once
Recalled the splendour of a mighty age,
When the Immortals walked on earth, and when
Great Vyas inscribed his page.

As the great Master in his golden verse
Told of kings, warriors, sages, lovely queens,
Shaken by passion, power, hate, or love
And painted gorgeous scenes,

You lift the veil and ancient kings and queens,
And warriors in their armoured panoply,
Pass thundering on the earth; the skies are filled
With sounds of pain and glee.

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Love casts its glamour, at its magic call
Passion on passion, hate on hate, and pride
On pride rise, and the world is torn with strife,
And men and maidens die.

Above the pride of warriors, and above
The rage of princes, and the lowered glance
Of lovely maidens and of haughty queens,
Above their bright romance,

Rises the memory of the Aryan Seer,
Of Lopamudra, and of Rohini,
Of Vishwamitra, and the irate Sage,
And of Arundhati.

May you live longer than the fabled age
Of sacred scriptures, may the inviolate sea
Of Faith retreat not from your ageing shores,
Son of Saraswati!

The single syllable OM is the Supreme Brahman; control of breaths is the supreme penance; there is nothing higher than the Gayatri; *better than silence is to speak the truth. By mere repetition of a* mantra, *a Brahman attains spiritual success here; there is no doubt about this; he may or may not do other rites; the Brahman is said to be he who is the friend of all. Not by years, not by grey hairs, not by virtue of wealth or kinsmen did the Seers promulgate the* Dharmas; *whoever is fully learned is great in our eyes.*

—Manu.

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Lawyer, Litterateur And Patriot

A Birthday Tribute

An Admirer

AMONG the most illustrious sons of India living today, there are few matching the brilliance of Kanaialal Maneklal Munshi. A self-made man shining by his own lustre, he commands the love and respect of millions of his countrymen and even though he may modestly say that "like a rolling stone, which gathers no moss, I have gathered no knowledge, no experience, no wisdom," he has drunk deep at life's fountain and his contribution to the general heritage of the country cannot be easily forgotten. He has been described as a dynamic Renaissance-man whose unremitting toil in different walks of life and in different spheres of literary art challenges attention and deserves a fuller study. His versatile talents, his achievements in the fields of politics, legal profession, literature, education and social service, and his contribution to the advancement of Indian culture combine to lift him above the pedestal of ordinary mortals and make his life an inspiring study for the younger generation for whom he has as abounding a love as any father will have for his own dear children.

An ardent patriot, an eminent lawyer and a great educationist, the place of honour that Sri Munshi has come to occupy among the great men and women of India is to a very large extent due to the several works of art he has created during his rich life. Indeed, the best part of his life has been devoted to the writing of the drama of India's past. He is the first important writer of modern fiction in Gujarati and has with great effect been able to blend harmoniously his reforming zeal with his artistic talent. Even if a couple of hundred years from now like the rest of distinguished Indian public men of today, Munshi, the politician and lawyer, may

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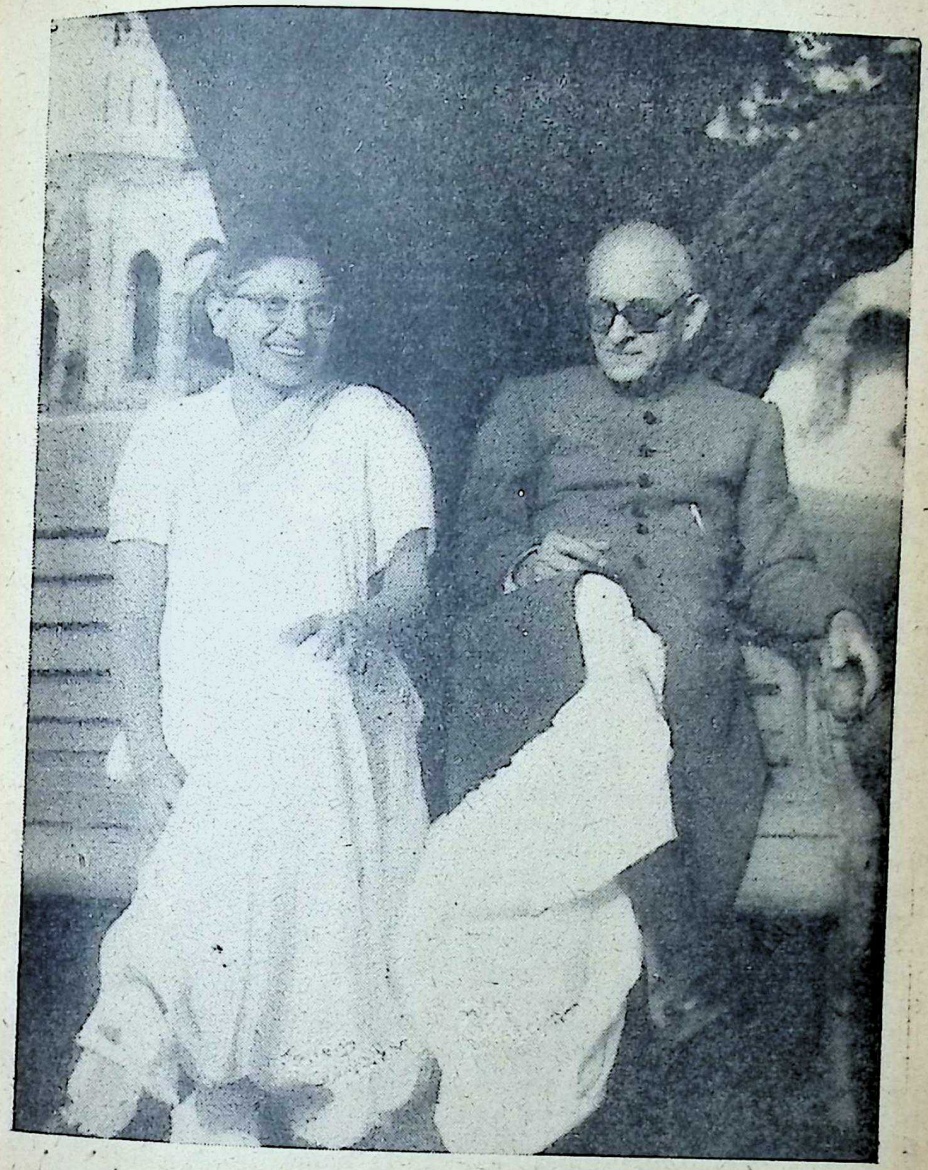

A recent portrait of Sri K. M. Munshi and Smt. Lilavati Munshi

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become a forgotten man, there is little doubt that the memory of Munshi the litterateur will continue to lurk in the corridors of time and his name will survive as long as there are people holding in esteem the life-blood of master spirits.

MAN OF LETTERS

Sri Munshi is essentially a creative writer who has viewed India's past with the glowing eyes of a poet. Through the three score and odd books that he has written he has greatly enriched modern Gujarati literature, enhanced its frontiers, broadened its outlook and widened its vision. He has dared to go against many a literary convention and succeeded in his adventures to the dismay of orthodox critics who did not quite like him in the beginning.

There is no phase of Gujarati literature in which he has not tried his hand and distinguished himself. In the pages of his many romances he has thrown up a galaxy of Gujarati men and women and transformed them into great heroes and heroines through the sheer force of his pen and the power of his imagination. His genius is versatile and his gifts prodigious. The torrent of ideas never seems to be subdued in him. There are no two opinions today with regard to his place in Gujarati literature and critics are agreed that if modern Gujarati literature is rich and varied and progressive; great in its freedom, its art, its technique and its creativeness, it is mostly due to the works of one man—K. M. Munshi.

The published works (in Gujarati) of Sri Munshi may be classified into seven groups, viz., social novels, historical romances, pauranic dramas, social plays, short stories, autobiography and miscellaneous. Considerations of space prevent a thorough and detailed examination of these categories. But each of his books has its own peculiar merits and if *Kona Vanke* (Whose Fault) spotlights the readers' attention on the trickery and treachery of self-styled religious teachers, *Svapnadrashta* (The Dreamer) is, to quote a famous critic, a realistic picture of the lives of thousands of young students in India who begin as idealists and end by settling down to the humdrum ways of their fathers. *Sneha Sambrahma* (Confusion in Love) reveals Sri Munshi as a boisterously humorous writer. His historical novels—*Patanni Prabhuta, Gujaratno Nath, Rajadhiraja, Prithvi Vallabh, Jaya Somanath* and *Bhagna Paduka*—have been compared to the great works of Dumas, Hugo, Scott and Bulwer Lytton. Indeed, these novels present Gujarat at its best and have made a strong appeal to modern Gujaratis who lacked a heroic background. Some of the characters in the novels, which were mere names before, have now acquired a fond and permanent place in popular imagination.

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As a playwright Sri Munshi has tried to bring semi-divine figures down to the earth, endowing them with human feelings. In his social plays he has mocked at the hypocrisies and foibles of life. Among his autobiographical sketches, *Shishu and Sakhi* (The Child and His Comrade) is the most gripping. Described as a prose-poem, it depicts the very heart of the author, the anguish and ecstasy of his soul. It tells us the story of his early marriage, of his discontent with life, his longing for the dream-companion of his heart, of the difficulties in the way and the final happy conclusion.

The most important of Sri Munshi's writings are, however, the series of plays and writings which constitute one significant group, "The Epic of the Ancient Aryans". The group comprises *Putra Samovadi* (Like Unto a Son), *Avibhakta Atma* (Undivided Soul), *Vishvaratha, Shambarkanya* (Shambar's Daughter), *Deve Didheli* (Given by the Gods), *Vishvamitra Rishi, Lopamudra, Bhagwan Parashuram* and *Tarpana* which, though written earlier, serves as a fitting epilogue to the great epic story that occupied Munshi's attention for about twenty-five years.

The works constituting "The Epic of the Ancient Aryans" are based on ancient Hindu mythology. They are, however, not mere echoes of old stories and legends but significant interpretations of epoch-making events and incidents. The India of pre-historic times, its heroes and heroines and its thoughts and traditions live brightly in the pages of these works. The breath of modernity which the author blows into them will render them fresh to each new generation and this precisely is the reason why this series is easily the best of Sri Munshi's works. It is also the most monumental of his Gujarati writings.

WRITINGS IN ENGLISH

Those unacquainted with Gujarati language, know Sri Munshi as a writer of English prose only. Sri Munshi has, however, often confessed, both in private and public, that expression in the English language is not his strong point and that he cannot always command the appropriate word or the expressive phrase or the correct idiom. This may sound like an exaggeration of a tiny fraction of the truth, for one can easily perceive in his speeches and writings in English that he has an instinctive apprehension of the subtleties, beauties, melodies and sound-values of words in general. His style is trenchant and well set and bears the stamp of his vigorous personality.

Sri Munshi's most precious work in English is "Gujarat and Its Literature" the foreward of which was written by Mahatma Gandhi. The volume is the best of its kind. It presents to the English-reading public an authentic and connected

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history of Gujarat and its literature from the earliest times to the year of its publication (1935). Next in importance comes "The Glory that was Gujaradesa" (in two volumes). Among his other English works are "Akhand Hindusthan" (1942) which, as the name suggests, proved to be quite a controversial volume; "The Changing Shape of Indian Politics", which has been described as an outstanding contribution to permanent Indian political literature; "I Follow the Mahatma", which ranks with memorable interpretations of Gandhiji and his message such as Dr. Pattabhi's "Gandhi and Gandhism" and Acharya Kripalani's "The Gandhian Way"; and "The Ruin that Britain Wrought", in which the author draws a true picture of India under the British. His Kulapati's letters, which are published by about two dozen papers and read by lakhs of people, are a unique contribution to contemporary literature.

Sri Munshi will be remembered as a writer of creative English prose by his "The Creative Art of Life" and "Bhagvad Gita and Modern Life". Both are books of abiding value. "The Creative Art of Life", in particular, has been described as a *vade-mecum* for all those who are sincerely interested in its subject, one on which they can rely for inspiration and guidance".

EMINENT LAWYER

Governor Munshi comes from a distinguished family of lawyers and it is said that at one time in the beginning of nineteenth century there were no less than eleven members of this family connected with the profession of law and revenue collection. The story runs, as narrated by Sri Munshi himself in his autobiography, that when one of his uncles came to Bombay on horse-back to get the coveted diploma of a High Court pleader, the then Government pleader, Dhirajlal Mathuradas, told the Chief Justice that the Munshis "sucked law with their mother's milk". That was long before Sri K. M. Munshi himself joined the profession and subsequently became one of its most illustrious members.

Sri Munshi had his first brief as a lawyer in March 1913. Three months later he was introduced to that giant among lawyers, Bhulabhai Desai, who said to him at their first meeting, "Lowndes once told me what I am telling you. If you will be useful to me, I will likewise be useful to you." Sri Munshi never forgot this sentence and whenever opportunity presented itself, he strove to be useful to Bhulabhai who reciprocated in no small measure. The two great men roamed about magnificently in the world of lawyers for a considerable time and even when they were miles away from each other, a strange magnetic

[continued on page 56]
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Serial

SANE LIVING

3. APPLICATION

SINCE the days that are past are gone for ever, and those that are to come may not come to thee, it behoveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly; defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain, but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and that standeth before the king in his council? Even he that hath shut out Idleness from his house, and hath said unto Sloth, "Thou art mine enemy."

He riseth up early, and lieth down late; he exerciseth his mind with contemplation and his body with action, and preserveth the health of both.

The slothful man is a burden to himself; his hours hang heavy on his hand; he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud; and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move. His mind is in darkness, his thoughts are confused; he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder; his servants are wasteful and riotous; and he runneth on towards ruin: he seeth it with his eyes, he heareth it with his ears, he shaketh his head and wisheth, but hath no resolution, till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

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4. EMULATION

OF thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

The oak that now spreadeth his branches toward the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be; neither let anyone go before thee in well-doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by any dishonest or unworthy methods, strive to raise thyself above him only by excelling him; so shall they contest for superiority be crowned with honour, if not with success.

By virtuous emulation, the spirit of a man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree, in spite of oppression; and as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his visions by night; and his delight is to follow them all the day long.

He formeth great designs; he rejoiceth in the execution thereof; and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining; and the good that happeneth to another is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodness; and therefore believeth his neighbour is like unto himself.

He endeavours to depreciate those who excel him; and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates mischief; but the detestation of man pursueth him; he is crushed as a spider in his own web.

[To be continued]

We do not aim merely at doing acts of kindness, but at creating a kingdom of benevolence. Kindness can and does exist in the kingdom of wickedness, but only as a pinch of salt does in food.

—Vinoba Bhave

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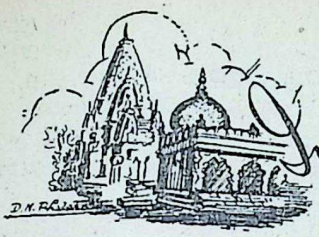

Immortal India—61

J.H. DAVE

ANANTASAYANAM

स कदाचिदगाद् राजा ह्यनन्तशयनं द्विज
यत्रासौ जगतां नाथो योगनिद्रामुपाश्रितः ॥
—*Padma*, 6-110-8.

"Once that king went to Anantasayanam (Trivandrum) where the Lord of the world (Lord Padmanabha) was having his Yoganidra."

THE name Trivandrum is derived from Tiru Anantapuram, which means the place of the sacred snake 'Ananta'. Ananta is also one of the names of Lord Vishnu—apart from it being the name of Sesha.

Trivandrum is the capital of Kerala. It is about 2 miles from the seashore. It is situated in 8°-29′ N. and 76°-57′ E. It is the largest town in the State. It contains a fort enclosed by a high wall. In this fort there is the celebrated shrine of Anantapadmanabhaswami. The temple faces the East and is within a few yards from the Eastern gate. This temple is held in reverence as one of great antiquity. The other notable thing in the fort is the Napier Museum.

In *Skandapurana*, Setu Mahatmya, Brahma Khanda Chap. 52, verses 102 to 105, some of the most important places of pilgrimage are grouped together, and here Padmanabha is also mentioned as one of them. These sacred places are Khumbhakonam, Rameshwaram, Gokarna (30 miles south of Goa), Naimisha (Nimsar, 45 miles from Lucknow), Ayodhya, Dandaka forest (starting from Bhopal and extending upto river Godavari) Virupaksha (at Hampi) Venkata (Tirupati), Saligrama (at the source of river Gandaka), Prayaga, Kanchi, Dwaraka, Madhura (both Mathura in the North and Madurai in the South), *Padmanabha* (Anantasayanam at Trivandrum), Kasi, the abode of Lord Visweshwara, rivers, oceans and the Bhaskara Kshetra, i.e. Konarak.

Padmapurana 6-110-8 refers to the temple of Anantasayanam, where Lord Vishnu is having his *Yoganidra* i.e. where he is lying on the serpent Ananta. There he is called Sri-Ramana, that is Lord of Lakshmi.

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In *Padma,* 6-280-19, Anantasayanam is mentioned with Mathura, Venkatadri etc., as one of the well-known Vishnu-*tirthas.*

It is stated that the site where this temple is situated was once a big forest. One Pulaya and his wife were staying in that locality and cultivating a paddy field. One day the wife of this *pulaya* heard a cry of a baby and on enquiry she found a beautiful child, divine in appearance. She dared to touch it only after taking a bath. She fed the child from her breast and placed it under the shade of a tree. When she came back there, the child was covered by a five-headed cobra which was sheltering the child from the sun. It was found out that the child was the incarnation of Vishnu.

The *pulaya* couple offered milk and *kanji* to the child daily in a cocoanut shell. Coming to know of this, the ruler of Travancore immediately built a temple at this place. This is one version of the origin of this temple.

Another version says that Bilwamangal Swami who was offering prayers to Saligram used to close his eyes in meditation. While he used to close his eyes in this way a small child was annoying him by disarranging the articles of his worship. As soon as the Swami opened his eyes the child would disappear. One day the Swami gave a blow to the child with his hand while his eyes were closed. After opening the eyes the Swami found that the child was no other than Vishnu Himself and that He could be found only in the forest of Ananta.

The Swami did not know this place. He went in search of it. After a few days he heard one mother chastising her crying baby by saying if the child did not stop crying she would throw away the child in the forest of Ananta. From this lady the Swami got the address of Ananta forest. Coming near the place the Swami heard the crash of a big tree and there Lord Vishnu was lying on a thousand-headed snake in a very big form.

It is said that His length was about 9 miles. At the request of the Swami, the Lord made His form smaller in order that the Swami could perform the puja. It is further stated that from the wood of the tree which had fallen there, an image of Vishnu was prepared and that this wooden image is still there in the Padmanabha temple at Trivandrum.

As the pulaya couple was offering worship in a cocoanut-shell, even now rice is being offered to the God in a golden bowl shaped like a cocoanut shell. Even though the present temple does not appear to be very old the original structure dates much earlier. One of the earliest inscriptions here dates 1165 A.D. and it refers to certain repairs and additions. Sri Yamunacharya and Sri Ramanujacharya and others are also stated to have visited this temple frequently. It is also associated with the names

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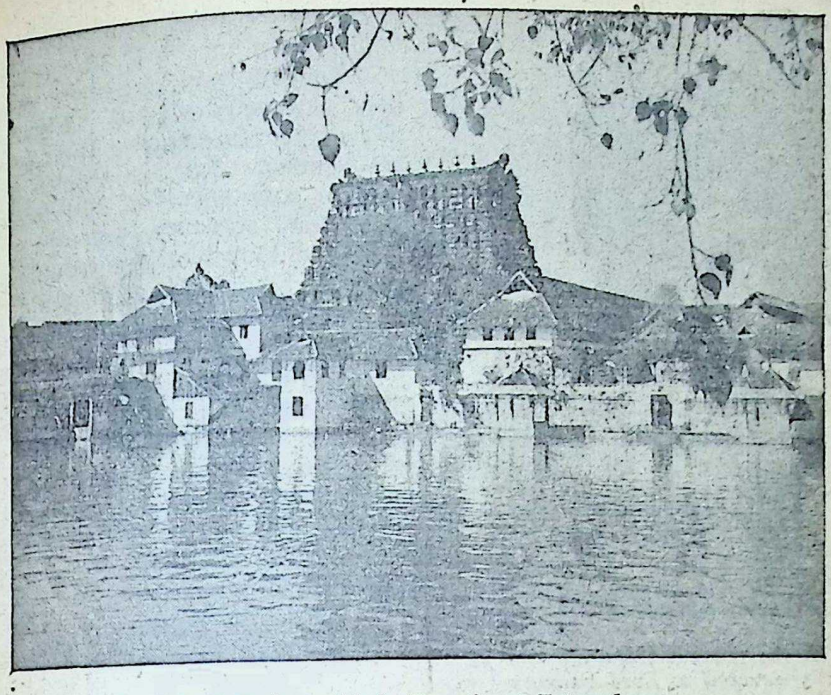

Lord Padmanabha's Temple at Trivandrum

of several Alwars and Vaishnavite saints. This place is also considered as one of the important Vaishnavite centres of pilgrimage according to *Prabandhas*. There are 108 Tirupatis and this is one of them. The worship is carried on in the orthodox manner according to *agamas*.

There are two annual *utsavams* for this temple one in the month of Meenam or March and the other in the month of Tula, or October. On the first day there is a flag-hoisting ceremony. It is called *Kodiyetram* in the South. On the last day elaborate ceremonies take place. On the ninth day a big procession starts in which the Maharaja also takes part. He goes for hunting and in a mock hunt he shoots arrows at three cocoanuts.

In the middle of the 18th century Raja-raja Martanda Verma had to face great trouble and unrest. He was a godfearing ruler. He took a bold step and dedicated his whole kingdom to Sri Padmanabha who was the family deity of His Highness. This happened in January 1750 A.D. on the 5th day of Makara.

The ruler with his entire para-

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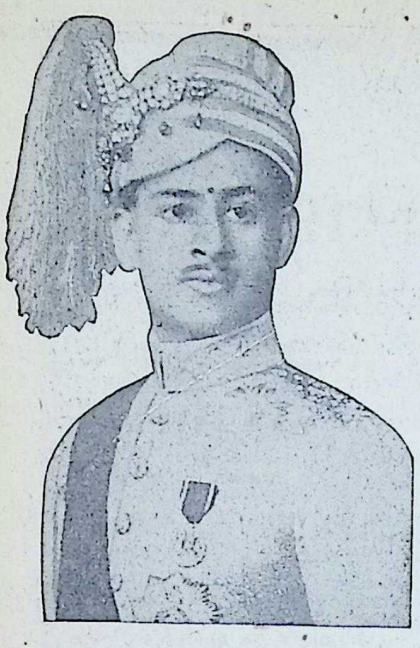

H. H. the present Maharaja who is greatly devoted to Lord Padmanabha

phernalia came to the shrine of Sri Padmanabha, placed his sword at the feet of the Lord and dedicated the entire territory belonging to him to the deity, and he assumed the management thereof only as a vassal or the servant of the deity. From this day onwards he and his successors began to style themselves as Sri Padmanabha Dasas. This dedication had naturally a great effect and he had a smooth sailing later on. This ruler has also shown a way to other people situated high in life. Possession of wealth, power and dignity is only to be construed coming to a person in his capacity as a servant in management of the Lord's wealth and Estate. If rich people consider themselves as the trustees of the wealth that are in possession of and believe the same as really belonging to the Lord many of the troubles of the world would be at an end.

It has been aptly stated in the *Bhagavata* that one must dedicate everything one possesses including all his wealth and even his own self to the Lord and he can enjoy the same only with the permission of the Lord as the owner and the master and himself as the servant of the Lord. In *Bhagavata* 8, 22-26 it is stated:

क्रीडार्थमात्मन इदं त्रिजगत् कृतं ते
स्वाम्यं तु तत्र कुधियोऽपर ईश कुर्युः।
कर्तुः प्रभोस्तव किमस्य त आवहन्ति
त्यक्तह्रियस्त्वदवरोपितकर्तृवादाः॥

"All the three worlds are created by you, Oh, Lord, for your sport. It is only the evil-minded persons who believe that the ownership of all these things is not in you but in somebody else. You are the creator, the doer, the master. Who can even offer You anything? It is You who have given to Your creatures Your delegated Kartritva. *Those who believe that they and not You have the ownership over anything are really shameless fellows!"*

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The Year 1957

In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives :—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan's Campus at Andheri ;
2. To complete the construct'on of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them ;
3. To complete the construction of the Arts College building in Bombay;
4. To give the Kala Kendra in Bombay a new home ;
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History & Culture of the Indian People

(in ten volumes)

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General Editor: R. C. Majumdar, M. A., Ph.D., F.R.A.S.B., Professor of Ancient History and Culture, Nagpur University; Ex-Vice-Chancellor and Professor of History, Dacca University; Hon. Head of the Department of History, Bharatiya Vidya Bhavan.

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David Gunston

SINCE earliest times men have sought to exert an influence on the weather, to order the sort of climatic conditions they want most for their own particular purpose. An unusual excess of rain—or sun—stimulates interest in weather control possibilities and lends point to the highly important and penetrating question: will we ever be able to control the weather?

Artificial interference with rain and sunshine is of course nothing new: pagan rites to make rain have been practised for as long as man has had to take shelter from rain, and are still to be seen in Africa today.

The current efforts to produce wanted rain merely substitute scientific for superstitious methods, but the results are not necessarily more effective. And in all weather control it is less difficult to make rain, on however a limited scale, than it is to stop rainfall, wind, storms or fog. Indeed, present-day "weather-control" is almost synonymous with rain-making: efforts in other equally useful directions are so far considerably less developed, although the value of a fog cure, or natural desert irrigation, would be immense.

For some inexplicable reason, modern attempts at changing existing weather have become bound up with warfare. Countless people today believe that the use of atomic bombs, even for test purposes, has upset the world's usual climate, although there is no scientific evidence to support such a view.

Heavy gunfire has long been regarded as another weather-changer. In 1910, in a very wet summer, British farmers petitioned the Admiralty to postpone the Navy's gunnery exercises until the har-

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vest had been gathered in, fearing that the explosions would precipitate unwanted rain. Even at the Battle of Waterloo merely coincidental heavy rainfall was firmly attributed to the cannon-fire.

The faith in gunfire, or at least rocket-fire, has been held for very many years in Japan and especially in the wine-growing districts of France. But whereas the Japanese rice-growers used a cannonade to make rain, the French vignerons let off their rockets near harvest with the intention of staving off impending showers. According to science, such direct physical interference with clouds does little save break them up into smaller clouds: any subsequent rain, or lack of it, can seldom if ever be attributed to the explosions.

The latest rain-making methods are rather more complicated and usually involve aircraft. They fall into two types, both involving the treatment of large cumulus clouds high enough to be at least 15 degrees below freezing-point. Such clouds, uncommon in England, consist strangely of tiny droplets of unfrozen water in a state of unstable equilibrium, which when "touched off" by an outside agency become snow-flakes or volatile raindrops, falling to earth.

The first method is to "seed" such selected clouds from the upper air with dry ice or tiny pellets of solid carbon-dioxide at a temperature of minus 80 degrees. This is intended to induce snow-flake formation among the cloud droplets, to fall either as snow or rain, according to the temperature of the lower air.

The other method involves the use of silver iodide "smoke" which consists of minute crystals of an atomic structure similar to crystalline ice. Obtained by burning charcoal treated with silver iodide, this expensive "smoke" is induced into suitable clouds either from aeroplanes or from specially-sited furnaces on the ground, from which it is claimed to rise high enough to produce a downpour. Both these methods have met with a qualified, limited success, but definite proof that subsequent rain was due to their employment is impossible to obtain.

Rain-making experiments have been carried on sporadically over the last twenty years or so in Hungary, Turkestan, Canada, the English Midlands, Australia and the U.S.A., but most of the credit for recent developments must inevitably go to the "rain-makers" of America where characteristically, the whole thing has been taken most seriously and put at the outset upon a commercial footing.

Thus one encounters such concerns as Weather Projects, Inc., of rain-producers as Dr. Wallace Howell, of New York, and Dr. I. P. Krick, who operates

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silver iodide generators in fifteen states. One wheat-growing ranch helped by Dr. Krick received five times its normal rainfall, while unenlightened neighbouring farmers had less than half their normal in a drought summer.

Yet already the snags creep in. New York City Council is said to have paid one expert £35 a day to refill its empty reservoirs, but when the induced rainfall went on too long, amusement interests hired another "expert" to try and stop the rain, by "overseeding" the offending clouds.

Los Angeles has ruled that it is quite legal to make rain in the country, but those doing so may be liable for damages if their efforts are too successful! And more than one direct legal action has been heard as a result of unwanted rain flooding or washing away soil from farmland.

A great deal of time and money is being expended on the scientific problems involved, not least in Britain, where the Royal Aircraft Establishment at Farnborough has grappled with weather control for sometime; but the psychological and moral problems raised remain unconsidered.

It seems evident that with more research and practice we shall be able to persuade lower clouds to release their moisture, but we shall still be unable to move them about at will, or to stop their rain when enough has fallen. The less popular avenues of weather control, particularly fog eradication and desert rainfall, which arouse few moral problems and offer nothing but advantage to civilisation, need more research and support.

Meanwhile rain-making will capture popular fancy and even empty the pockets of the credulous. The whole concept conjures up a Utopian vision fraught with disastrous difficulties, for it is evident that no agreement, whether on the personal or the municipal or the national level, could ever be reached over the kind of weather required.

[Courtesy: *World Science Review*]

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THE LITTLE FLOWER CO.
Madras-17

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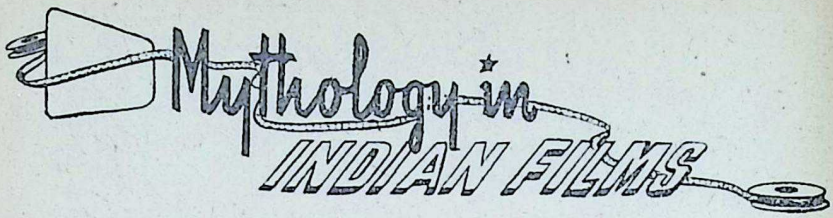

Harivansha Silakari

WHEN Dada Falke, the great pioneer, launched the production of "Raja Harishchandra," it was only in the fitness of things that he should have turned to the rich storehouse of our mythology for a theme, on which to make the first ever motion-picture to be produced in this country. For sheer depth of human values and dramatic content, it was hard to find a theme more suitable than that immortal saga of Truth incorporated in the life of Raja Harishchandra, for the inauguration in India of an industrial art which has today developed into an effective medium of expression to come the humanity's way.

The film, when completed, emerged out as one of the best essays on celluloid of those times, and Warner Brothers, those makers of quality films, were almost on the point of purchasing a large number of its prints for the international market, when the sudden outbreak of the First World War interrupted the preliminaries, thus depriving the infant Indian film industry of its first chance to make a mark abroad.

Since then, many have been the tales from our mythology that have been filmed by the Indian producers, but barring a few exceptions like "Ramrajya" and "Bharat-milap", none has ever remotely captured the true spirit of its original. In fact, there has been a speedy, though gradual, degeneration of the mythological film in India, and paradoxically enough, it is the presence of substantial and ready market for it that is responsible for this sorry state of affairs.

Mythologicals have their own audience, which is unfortunately comprised of an inadequately, if at all, educated class of people which has little, if any, appreciation of the cinematic art in its finesse. The common man in the street does not have a very close acquaintance with our mythology in its unadulterated state and thus becomes a very poor judge of films with mythological themes. He does not care for the proper delineation of the subject in such

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films, as long as he is supplied with his usual quota of time-worn cliches which have by now become almost synonymous with the name of the mythological films.

In more recent years, the accent in our mythologicals has shifted from the subject-matter to miracle and music. Since mythology is neither of the two, it goes without saying that its genuine traits and innate implications have been completely ignored in preference to the more seamy side which has been exceptionally well exploited in catering to the vulgarised box-office demands. Mythological stories have often been treated as vehicles for music and dance.

The criteria of any good film are, apart from the technical perfection, a skilful development of the central theme, vivid characterisation, and last of all, a deft handling of the plot to ensure proper cinematic intensity, to say nothing of the histrionic excellence, which alone can invest the presentation with the desired dramatic impact. Needless to say that most of our mythologicals, or rather all of them, fail miserably to score at any of these points, not because of any inherent defect in the subject-matter itself, but because of the incompetency that goes in their making. This incompetency is the inevitable consequence of third-rate talents being mostly employed in directing such films.

Mythological themes are generally thought as subjects that do not deserve the elaborate treatment accorded to socials. The case, however, should be the reverse inasmuch as special pains have to be taken to make the characters and incidents lifelike, which are, owing to the very nature of mythology, veiled in a cloak of outwardly exaggeration. This is where our producers have failed and this is why most of their attempts at filming mythologicals have ended in fiasco. It is interesting enough that many good producers do not film mythologicals and many sensible men do not see them.

It does not mean that those of our producers who are successfully making good and purposeful social films should turn to the mythologicals, but there is no dearth of other good producers who can do so with advantage. Seeing that a master-craftsman like Cecil B. De Mille has devoted himself to the cause of recreating Christian mythology, there is no reason why some of our best producers should not make mythologicals—I mean mythologicals with a difference. Films like "Samson and Delilah" or "Ten Commandments" should nail down the misconceived notion that mythologicals cannot have as widespread a market as socials. The only trouble with them in India is that a modern interpretation together with an imaginative treatment is denied to them, which alone can salvage them from their present miserable existence.

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Uttara Kanda—II

N. Chandrasekhara Alya

THE GREAT DEPARTURE

PREVIOUS STORY

During his Aswamedha, Sri Rama meets his sons Kusa and Lava. Rama sends for Sita. As she swears eternal faith to Sri Rama, she is taken away by Mother Earth. In due course the God of Time is closeted with him when Sage Durvasa is announced to the embarrassment of Lakshmana.

LAKSHMANA was in a difficulty, as he had already promised that he would not interrupt Rama in his secret conversation with his earlier visitor. Thinking that his own end was a matter of secondary importance, and that the kingdom and the royal line should be saved at all costs, he made up his mind to go in.

As the secret talk was concluding, he entered and announced that Durvasa had come. The god of Time abruptly disappeared by the other door. Sage Durvasa was received with all honours and respect and when asked about the object of his coming he said that he wanted delicious food, after a fast which lasted for many years. Rama ordered a sumptuous feast and Durvasa left, blessing him.

Rama however was by no means happy. The time for his departure had come and there was also the complication about Lakshmana. Lakshmana observed Rama's downcast face and sorrowful looks and cheerfully asked his brother not to worry in the slightest degree about him. The path of destiny could not be changed. "Kill me and keep your promise. Promise-breakers go to hell."

Rama summoned his council of ministers and informed them about his promise to the hermit messenger and Durvasa's visit. Vasishtha said that he knew everything and the impending separa-

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tion from Lakshmana. "Give him up; fate is inexorable; do not make your promise vain; broken promises result in sin and decrease of prosperity even for the devas and rishis."

Hearing these words of Vasishtha, Rama turned to Lakshmana and said "I abandon you. Let righteousness prevail. Abandonment amounts to the same thing as beheading."

Lakshmana left Rama's presence shedding tears at the separation and without returning home he went to the river Sarayu and there controlling all his senses, stopped breathing. God Indra came to the spot and took Lakshmana away unseen by men. Thus a fourth of Vishnu's power left this world for the other, and the gods were pleased at Lakshmana's coming.

Rama was very much distressed. He sent for the leaders among the people and told them that he intended to follow Lakshmana's footsteps, after crowning Bharata as the king of Ayodhya. Everyone of them fell at Rama's feet. Bharata staggered for a while but recovered and proclaimed that he did not want the kingdom or even heavenly bliss without Rama and that the proper thing for Rama would be to crown his sons Kusa and Lava as rulers of Kosala north and Kosala south. He wanted word to be sent to Satrughna. The assembled people also stated that they would all accompany the brothers with the members of their families to hermitages or even forests or rivers or even to the seas and that they did not care to remain behind. Rama keenly appreciated the loyalty shown.

On that very day, he had his sons crowned as suggested by Bharata. He gave them riches and treasure beyond measure and sent them to their respective capitals.

Messengers hurried up to Satrughna in Mathuvana and apprised him of all the events in Ayodhya. Afflicted with sorrow at the unexpected dissolution of the family, Satrughna sent for his two sons, Subahu and Satrughati, and he divided the kingdom and army between them. Subahu's capital was Mathura; Satrughati's capital was Vaidisa. Satrughna hurried up to Ayodhya and saw his brother, radiant like fire, wearing a scanty silk cloth and seated in the midst of sages.

He communicated his firm resolve to accompany Rama in the final journey. Sugriva who had come also declared that he would not stay behind and that he had already made Angada king. Rama blessed Vibhishana, Hanuman, Jambhavan and other leaders and bade them an affectionate farewell giving them leave to go to their respective domains.

When the day dawned, Rama gave directions to Vasishtha to go ahead of them all, carrying the sacred fire in the company of

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brahmins. The umbrella used in the performance of sacrifices was to be held. Everything was got ready by Vasishtha.

Clad in scanty garments, holding the holy grass in his hands and reciting the *Brahma-mantra*, Rama began the great march in the direction of the Sarayu river. He spoke not a single word. He was solemn and was passive. He looked like a blazing sun. There was Lakshmi to his right and Bhudevi to his left. In front of him were to be seen in men's form all the arrows that had subserved him and which he had used. The Vedas in the form of brahmins, the Gayatri and the Pranava as well as the *Vashatkaras* accompanied him. Rishis and brahmins eager to enter the open portals of heaven went along with him. The ladies of the harem and the maids were there. Bharata and Satrughna were of course with Rama. Ministers and servants followed. Even birds and animals went with the procession unable to stay behind. People from the country who came to see the departure also joined in the march. It was an amazing sight.

The photograph depicting Diwali celebration in Madras which appeared in our Diwali number was done by Sri N. Ramakrishna, Mayuram.

There was none who stayed behind in Ayodhya; the city became lifeless.

When Rama reached the river bank, he stood facing west and offered worship to the river. At the same time, Brahma and the other gods gathered together in the skies overhead which became wonderfully brilliant. Fragrant flowers fell on Rama and the crowds below. *Gandharvas* and *apsarases* blew conchs, as Rama neared the waters.

The voice of Brahma was heard inviting Rama to come to them with his brothers and assume his previous form. As he was the protector of the world, his spirit could assume any form it pleased —Vaishnavi or Parabrahma. Rama with his body disappeared with his two brothers into the Vaishnava energy to the wonderment of everyone present.

Vishnu begged Brahma to give suitable places to all those who were eager to be in his company. Brahma ordained that they should go and live in regions called Santanakas. Sugriva got merged in the orbit of Surya. Whoever bathed then in the Sarayu river left their mortal bodies and ascended to the celestial regions in chariots.

Every material prosperity and ultimate heavenly bliss will attend those who read or hear the Uttara Kanda with sincere devotion.

[Concluded]

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his high-priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe is taken captive by Shambara. Shambara's daughter, Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, high-priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his high-priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him on Suparna and on the way he is captured by strange men. He escapes later and falls into the hands of a Turvasu boatman. He gets acquainted on the Shunahshepa.

SHUNAHSHEPA'S THIRST FOR KNOWLEDGE

6

"WHY is this crying for his mother?" asked Rama. Shunahshepa, of the eloquent eyes and soft speech, explained to Rama how the boatman, who was a Pani, carried on the business of stealing good-looking boys and selling them for gold and jewels.

"How did they come to steal you?" asked Rama.

"My mother sold me to the boat-

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man herself," replied Shunahshepa.

"How?"

"I will tell you tomorrow night, when everyone is asleep."

Rama thought Shunahshepa a strange boy. He wanted to be assured that Rama was the son of Rishi Jamadagni and that he knew the great Rishis, Vishwamitra, Agastya and Lopamudra. When Rama assured that he did, Shunahshepa, tears in his eyes and with folded hands, said: "May I touch you, Rama? May I hold your hand?"

"Why not?" asked Rama and embraced him, whereupon Shunahshepa placed his head on Rama's shoulder and began to cry.

"Why do you cry?" Rama asked.

"I will tell you later," he replied and looked at Rama worshipfully. "But how did you come here?"

Rama told him of his adventures, while Shunahshepa looked at him with adoring eyes.

"Rama, you are a god."

"I do not know," he said and he added: "I want to go to Vriddha at Bhrigugram."

The next night when the boatman and his family had gone to sleep and left the care of the sail to Shunahshepa, the two boys resumed their conversation. Shunahshepa told Rama that the river they were on was Mother Sarasvati; that in a few days they would reach Bhrigugram and that the boatman was taking Rama with him in order to sell him just as he would both himself and Kadru.

Rama was angry at the thought that anyone should dare to keep him a prisoner with intent to sell him. Impossible! Shunahshepa begged Rama not to speak aloud, for if the boatman knew for certain that he was Jamadagni's son, he would take the boat back and they would never get to Bhrigugram.

Rama asked Shunahshepa who he was and where he lived.

"If you knew who I was, you wouldn't speak to me," said Shunahshepa sadly.

"Why should I not speak with you?"

"Would you speak with me if I were a patit—accursed—the object of a great Rishi's curse?"

Rama was silent for a moment. A *patit* who had been cursed by a Rishi, was an outcast, a sinner, one to be shunned. All contact with him was sinful.

Shunahshepa broke down as he saw that Rama hesitated. "Rama, Rama. Even you will have no mercy on me?" and Shunahshepa covered his face with his hands at the same time bursting into sobs.

Rama's heart melted. He embraced Shunahshepa. "Don't cry. Don't cry like that. Even Loma, though she is a girl, does not cry so much. I won't leave you. Don't worry. If you are a *patit* I will purify you. My father purifies the accursed, why not I?" whispered Rishi Jamadagni's son.

Shunahshepa felt a little relieved. "Rama, I am very, very un-

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happy," he said, resting his head helplessly on Rama's shoulder. "I will tell you everything tomorrow."

The next night, when everyone but the two boys had gone to sleep, Shunahshepa began to narrate his tale of woe.

"The name of my father is Ajigarta. He has three sons, of whom I am the second. He was born a Bhrigu-Angira. When he was young, he was the disciple, first of Rishi Agastya, then of Rishi Lopamudra. He was a great ascetic. Then, having become a very learned disciple, he managed to give offence to the venerable Agastya and Lopamudra and they cursed him. That's where his misfortunes began.

"Because of this curse, my parents became *patit* and were driven out of every village. As my father was accursed, he could not wear matted locks, nor could he enter any habitation, nor recite the *mantras,* nor maintain social intercourse with the Aryas. A *patit* is like a leper or a mad dog. Whoever sees him runs after him to beat him.

"From the earliest days I can remember we have wandered from place to place. We were only able to eat if we happened to find food. For many days in the year we lived on the wild fruits of the forest and often we went without food altogether. The curse and these misfortunes have driven my father nearly mad. He often beats my mother and us till we bleed. This is how things are.

"When I was a child, my mother often thought of drowning herself and us in the river, but she lived on in the hope that the Rishis would some day relent and free us from the curse. She often begged my father to allow her to go to the Maharshis and fall at their feet. She was sure they would have mercy on us and that they would recall the curse and rescue us from our fallen estate. But my father was adamant. He always smiled and said that some day he would put the Maharshis to shame.

"My father was addicted to drink and if we did not bring him *sura,* he would threaten to break his own head by dashing it against a stone. My mother and brothers were therefore always busy in trying to find some means of procuring drink for him.

"When my father was drunk, he was a different being. His eyes would flash and he would move straight as a rod. The lustre of the ancient Angiras would shine in his face and he would begin to chant the *mantras* beautifully and in such a mellifluous voice. I loved to hear these chants. From my infancy I was so happy when I heard them. Then the Gods appeared before me, they met me in dreams, and my joy knew no bounds.

"When my father chanted the *mantras,* they became impressed on my memory. When he did not recite them, I had no vision of

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the Gods. Then I became restless and was like one mad.

"I was the darling of my mother. When she saw that I could recite the sacred chants after I heard them once, she was happy. When I told her that when I recited the *mantras* the Gods appeared before me, she was transported with joy. She was the daughter of a Rishi. My father was a son of the Bhrigu-Angira clan. When my mother saw that I had this aptitude, she began to feel that I might be a Rishi myself and rescue the whole family from the curse.

"Two years ago, my mother placed me with a Rishi in order to study, of course, without telling him who I was. I lived with the Sage. But within eight days his disciples came to know that I was a *patit* and they beat me and drove me out of the hermitage. They also beat my mother for polluting the *ashrama*. I could not move from my bed for many days because of my injuries, but I was more distressed at the prospect of the portals of learning being closed to me for ever.

"It was then that I made a solemn resolve: however sinful we might be, whatever might be the wrath of the Gods, I would master all the learning of my father. It was not easy to translate the resolve into action. Unless my father was under the influence of drink, he would not chant the *mantras;* and unless we could procure *sura,* he could not get drunk. And if anyone came to know that either of us—both *patitas*—chanted the sacred *mantras,* we should be killed. But my thirst for knowledge was unquenchable, and I began to devise some way of satisfying it.

"My mother and elder brother begged or stole *sura* from somewhere, and when we were away from all habitations they got it to my father to drink. When he was intoxicated, he began to chant the *mantras*. If he became dead drunk, he could 'vision' new *mantras*. Then I would sit by his side and master them, while he recited them word by word and accent by accent. If I ever missed a syllable, I would get my father to rechant the *mantra* and I can tell you he was a very good teacher.

"But from time to time it was difficult to get enough drink to enable me to learn all he knew and I felt very unhappy. Once we could not procure food for many days. If we had nothing to eat, how could we procure *sura* for father? And if there was no *sura*, I had no chance of learning any more. Deprived of drink, my father became crazy and began to beat us. Once he got so angry that he sold me to some Panis who were camping near the bank of a river.

"I was so anxious to learn from my father that when the Panis carried me away, I cried day and night. They also got angry with me and beat me. Out of despair, I prayed to God Varuna. The heart

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of the Panis was moved by the grace of the Gods and they let me go free.

"I returned home and told my mother everything. She was very happy that Lord Varuna had heard my prayer. The price which my father had got for selling me was enough to provide him with drink for days. He therefore chanted the *mantras*, and, sitting by his side, I mastered them. I was very happy.

"When the *sura* was exhausted, my misfortunes began again, but I was determined to learn whatever father had to teach. My mother and brother, therefore, found a way to help me. From time to time they sold me to a new set of Panis and every time bought *sura* with the price I fetched and hid it away. When the Panis carried me off, I would pray to the Gods and they, thinking I was the disciple of some Rishi, would believe that I could bring down on them the wrath of the Gods and I would be set free and would return to my father. Mother would then give him the drink she had hidden away and I was able to resume my studies with my father."

As Shunahshepa finished the story of his life, he looked sad, yet his face was lit with hope.

"In this way I have mastered many chants, for my father is a very good teacher. Even now I can 'vision' new *mantras*. When I have mastered them all, I shall go to Maharshi Agastya and beg him to release us from his curse. Then I shall go to some *ashrama* and complete my studies."

Rama was fascinated by this boy's desire to acquire knowledge. "Come with me," he said. "I will tell the Maharshi to free you from the curse."

Because his hopes were blasted again and again, and because he was accursed, Shunahshepa knew better. "No. I am a *patit*. No one will teach me. No Rishi will let me live in his *ashrama*." And he wept, as if his heart would break.

"Very well, Angira. When I grow up I will be a Rishi and recall the curse. But why was your father cursed?" asked Rama.

"I will tell you all about it," said Shunahshepa.

[To be continued]

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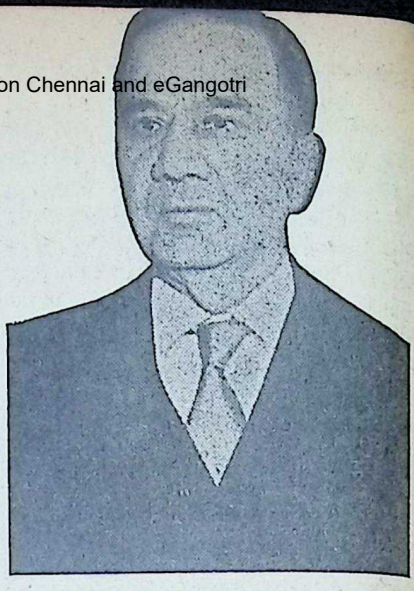
Our Fortnightly Profile—61

SHAHEED SUHRAWARDY



AMONG those who waited patiently in the ante-chamber for a tide in politics, to catapult him to power, was paunchy Hussein Shaheed Suhrawardy who currently heads the Central Cabinet at Karachi. In a political set-up which is predominantly Punjabi in complexion, Suhrawardy who hails from East Pakistan may seem the odd man in but he is the third luminary from the East to become Prime Minister, the first being Nazimuddin and the second Mahomed Ali, presently Pakistan's Ambassador in U.S.A.

Lacking the glamour and mass appeal of Pakistan's first Prime Minister, Liaquat Ali Khan, Suhrawardy who is a politician to his finger-tips has had sound administrative experience and knows the art of manipulating the Pakistan chess-board. Born 64 years ago in Midnapur in an aristocratic family —his father was a mill-magnate of Calcutta—Shaheed had his education at Calcutta and Oxford. He later qualified for law.

Though he had a very lucrative practice, he was drawn to the political field and rose up rapidly. He functioned as Deputy Mayor of Calcutta when C.R. Das was Mayor. He was minister holding various portfolios and capped his career in undivided Bengal by becoming Chief Minister. It was during his regime that the great Bengal famine and the 'deliverance day' riots broke out and both these left a deep stain on his name.

When Pakistan was born, Suhrawardy along with his wealthy friend Ispahani migrated to Karachi. It was thought that Jinnah would absorb him in his first Ministerial team, but he gave an initial shock to Suhrawardy by choosing the dark horse, Fazlu Rahman to represent East Bengal. From then on, Shaheed initiated a series of moves which would ultimately lead him to the crest of power. He championed the cause of the "have nots" of East Pakistan and told them that their claims were being bypassed. He formed

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the Jinnah Awami League and went from village to village in East Bengal canvassing support. In the Constituent Assembly his acid speeches smote at the men in power. The Leaguers were his main target.

The rout of the Muslim League Party in the last elections of both the wings of Pakistan gave Suhrawardy the chance for which he was waiting, and in collusion with the Republicans he headed the Cabinet after the overthrow of Chaudhri Mahomed Ali in whose Cabinet he had a brief innings as Law Minister.

Both in domestic and foreign affairs, Shaheed follows the familiar Pakistan pattern. However, he is suspect in the eyes of extremists. Leaguers have also not forgiven him for having accompanied Gandhiji on his Noakali march.

His advocacy of joint electorates came as a bombshell to the people of West Pakistan. His campaign is based on the belief that Pakistan Hindus must be accepted as first class citizens. In one of his major policy speeches he stated that the majority had a great gift that could never belong to a minority, the gift of being able to be magnanimous!

When out of office, Suhrawardy went on a self-imposed mission to Goa and Portugal and showed his preference to the Salazar regime. He still thunders about 'Kashmir being an integral part of Pakistan.' The curious attitude of his Government towards the recent Egyptian crisis, his frantic efforts in West Asia to bolster up the cracking Baghdad tie and the latest military rehearsals from which Indian observers had been excluded—all these lead to the only conclusion that he has a bee in his bonnet.

He is cunning and ruthless in his political methods and recently knocked out two of his camp-rivals. How long he will remain in power is anybody's guess.

In private life, Suhrawardy is a brilliant conversationalist with a deadly tongue. It is hard for pressmen to score over him. He usually dresses in a white, open-necked shirt and white trousers but looks jaunty. He is passionately fond of music and is one of the best ball-room dancers of Karachi. He has over a thousand gramophone records whose salacious tunes act as a tonic and makes him forget the weariness of a widower's life. Photography is one of his favourite hobbies, and he "shoots" a lot with his cine-camera.

He is a teetotaller and non-smoker. When out of office, he spends his time in his tiny bedroom which has twin beds, on one of which he reclines while the other is littered with books, newspapers, files and what not.

He has a son at Oxford and a married daughter at Karachi. He owns a Mercedes which he drives himself.

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LAWYER, LITTERATEUR AND PATRIOT—*Contd.*

force kept them united, each leaning on the other for advice in a ticklish case. Several important cases came in Sri Munshi's way in all of which he won a great name.

It is nearly ten years now that Sri Munshi has not argued a case in a court. Higher calls of duty have led him away from the legal profession and the nation may perhaps never allow him to return to its luxurious comforts again. What, however, is a loss to the Bar is a gain to the country, and so far as Sri Munshi himself is concerned, to him the interests of India are above all other considerations.

GREAT EDUCATIONIST

Sri Munshi has not rested content with merely writing on education and social work but has actually worked to create institutions which would embody his ideas. He is the founder of a number of schools and colleges and indeed the names of educational and literary institutions with which he is associated will alone take the space of a column. The Hansraj Morarji Public School of Bombay, which is the first institution of its kind in Western India, is a living tribute to his organising genius as an educationist. As Chancellor of the Lucknow, Agra and Allahabad Universities he has sincerely tried to improve the academic atmosphere in U.P. His passion, however, remains the Bharatiya Vidya Bhavan, Bombay, which he founded in 1938 and continues to guide from Lucknow. The Bhavan has today developed into a distinguished cultural institution with Arts and Science Colleges, Research Departments, Sanskrit Mahavidyalaya and Kala Kendra. It has branches in Delhi, Allahabad and Kanpur and has undertaken the compilation of a monumental history of the people and culture of India in ten volumes, of which four are out already.

ARDENT PATRIOT

Sri Munshi was drawn into the folds of politics in 1915 when following the launching of the Home Rule Movement in Bombay by Mrs. Besant he started the 'Young India,' with Sri Jamnadas as his co-editor. The same year Mahatma Gandhi returned from South Africa and Sri Munshi had his first glimpse of him. In 1916 he became the Secretary of the Bombay branch of the Home Rule League, with Sri Jinnah as its president. It was Bardoli, however, which brought Sri Munshi into close contact with Gandhiji, Sardar Patel, and also with peasants who though unarmed, defied the proud might of the British bureaucracy. He yielded to the fascination of the unique weapon of *satyagraha* and promptly received his peerage in the shape

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of six months' imprisonment and a fine of Rs. 200. He was jailed again in 1932 and for the third time in December 1940. In between he acted for a period of a little over two years as the Home Minister of the Bombay Government under the leadership of Sri B. G. Kher.

After the war the Congress returned to constitutional activities and Sri Munshi rejoined it following an historic meeting with Gandhiji and Sardar Patel. Subsequently Pandit Jawaharlal Nehru appointed him as a member of the Experts Committee of the Congress.

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ANNOUNCEMENT

Readers and the Trade are hereby informed that owing to increased cost of production and other incidentals, it has been decided to increase the selling price of all the books of **Bhavan's Book University Series** (English) so far published and to be published hereafter, to Rs. 2/- per copy effective from 1st January, 1957.

Book Sales Division,
Bharatiya Vidya Bhavan
Bombay 7.

THE LAST DECADE

During the last one decade or so Sri Munshi has had varied experience of public life in India. In 1946 he was elected a member of the Constituent Assembly and subsequently became a member of the Experts Drafting Committee of the Indian Constitution. In 1947 he was appointed India's Agent-General in Hyderabad and later saw the surrender of the forces of darkness there. In 1950 he became India's Food Minister.

Sri Munshi has been the Governor of Uttar Pradesh since 1952. He is perhaps the most active of all Governors. Strictly constitutional, he does not interfere with the day-to-day administration in the State, which, nevertheless, bears the mark of his vigorous personality.

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V

DECLENSION

बाल: (*Balah*) = A boy (Masculine gender)

Singular		*Case*
बाल:	(*Balah*) = A boy	1st
बालम्	(*Balam*) = A boy (Obj.)	2nd
बालेन	(*Balena*) = By a boy	3rd
बालाय	(*Balaya*) = To a boy	4th
बालात्	(*Balat*) = From a boy	5th
बालस्य	(*Balasya*) = A boy's	6th
बाले	(*Bale*) = In a boy	7th
हे बाल !	(*Hey bala*) = O, boy!	8th

Plural		*Case*
बाला:	(*Balah*) = Boys	1st
बालान्	(*Balan*) = Boys (Obj.)	2nd
बालै:	(*Balaih*) = By boys	3rd
बालेभ्य:	(*Balebhyah*) = To boys	4th
बालेभ्य:	(*Balebhyah*) = From boys	5th
बालानाम्	(*Balanam*) = Boys'	6th
बालेषु	(*Baleshu*) = In boys	7th
हे बाला: !	(*Hey balalah*) = O, boys!	8th

USES OF CASES

बालानां उद्यानम्	(*Balanam udyanam*) — Boy's garden
देवेषु वृद्ध:	(*Deveshu vriddah*) = Old among the gods
वृक्षस्य पर्णम्	(*Vrikshasya parnam*) = Leaf of a tree
हे बाल, त्वं किं दुग्धं पिबसि?	(*Hey bala tvam kuni dugdham pibacy?*) = O, boy, do you drink milk?

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कृष्णस्य पुस्तकं कुत्र अस्ति ?	(*Krishnasya pustakam kutra asti?*) = Where is Krishna's book?
अर्जुनस्य भ्राता युधिष्ठिरः ।	(*Arjunasya bhrata Yudhishthirah*) = Yudhishsthira is Arjuna's brother.
कथं सः जलं पिबति ?	(*Katham sah jalam pibati?*) = How does he drink water?
तत्र सज्जनाः निवसन्ति	(*Tatra sajjdnah nivasanti*) = Good citizens live there.
बालाय मोदकं देहि	(*Balaya modakam dehi*) = Give *modaka* to the boy.
तं बालं कः ताडयति ?	(*Tam balam kah tadayati?*) = Who beats the boy?

ANSWERS TO EX. 3

(1) *Q.*—What does the boy drink in the morning?
A.—He drinks hot milk.

(2) *Q.*—What do you drink during the meal-time?
A.—I drink buttermilk and water at meal-time.

(3) *Q.*—What does he learn there?
A.—He learns mathematics.

(4) *Q.*—What do you read in the afternoon?
A.—I read newspaper at four.

(5) *Q.*—What do you see there?
A.—I see a beautiful flower there.

(6) *Q.*—What does he see in the sky?
A.—He sees the sun there.

(7) *Q.*—Where does Ramesh play?
A.—Ramesh plays in the play-ground.

(8) *Q.*—Why don't you play?
A.—I too play every day in the evening.

(9) *Q.*—What does he say early in the morning?
A.—He says prayers in the early morning.

(10) *Q.*—Do you recite verse at the school?
A.—At prayer time I recite a verse.

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Sanskrit Visva Parishad

KURUKSHETRA SESSION

The following information for Delegates to the 5th Session of Sanskrit Vishva Parishad to be held at Kurukshetra from 11th to 13th January, 1957 under the Presidentship of Dr. Rajendra Prasad, President of India, will be found useful.

THE fifth session of the Sanskrit Vishva Parishad will be held at the Campus of the Kurukshetra University. This unitary teaching and residential university was established by an Act of the Punjab Legislature passed in the last Budget Session.

The purpose of this University is to encourage higher education and research especially in Sanskrit, Prakrits and Modern Indian Languages as also in Indian Philosophy, Ancient Indian History and other aspects of Indology.

Important and interesting sites near the University campus are the Kurukshetra Tank, Birla Mandir, the Gurukul the Gita Bhavan, Kali Kamli Kshetra, Lakshmi Narayan Temple and the famous Sanskrit Tank.

1. *Location:* Kurushetra is located on the main line from Delhi to Ambala via Karnal in Panjab. It is about 97 miles from Delhi and about 26 miles from Ambala Cantt.

2. *How to reach Kurukshetra:* Delegates coming from the south of Panjab can reach Kurukshetra if they catch the Bombay Express or Amritsar-Delhi Mail (Flying Janata) at Delhi Railway Station. Delegates coming from Uttar Pradesh, Bihar etc. via Saharanpur will have to change at Ambala Cantt.

3. *Bus Service from Delhi and Ambala Cantt:* There is a regular bu service from Delhi to Ambala Cant and back and delegates travelling b bus will have to change at Pipli Bu Stand which is at a distance of abou 4 miles from Kurukshetra. Cycle rikshas and tongas are available a Pipli to take delegates to Kurukshetra.

4. *Climate in January:* This bein the middle of winter the climate o Kurukshetra may be very cold an rainfall may be expected. Delegate should, therefore, provide themselve with heavy woollen clothes and beddin including two or three blankets or thic quilts. The minimum temperature ma be between 35° to 40° F.

5. *Arrangements for Accommoda tion:* Roofed accommodation would b available for about seven hundred dele gates. The other delegates will be ac commodated in tents.

6. This session is going to be a ver important one, especially in view of th establishment of the Sanskrit Commis sion. In addition to this, the delegate will have many other attractions viz:- 1. The foundation-laying ceremony o the Kurukshetra University; 2. Visit t Jyotisar-only two miles from here where Lord Krishna delivered th Celestial Message; 3. Holy bath Pausha Shukla Ekadashi on 12-1-5 and Makara Sankranti on 13-1-195 4. Exhibition of rare manuscripts e 5. Excursions to: (a) Chandigar Nangal and Bhakra Dam; (b) Durgya Temple, Golden Temple and Jalianwa Bagh of Amritsar; (c) Hardwar an Rishikesh.

7. The estimated expenses of each e

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cusion will be intimated to the delegates on arrival.

7. Intending delegates are requested to inform beforehand the Local Secretary of the time of their arrival so that they may be received at the station. They should also inform whether they will prefer North-Indian or South Indian food. Any special facility required may also be indicated.

8. *Messing Arrangements:* Every effort will be made to provide food suiting the taste of delegates from different States of India. Delegates are requsted to intimate what kind of food they would prefer.

TENTATIVE PROGRAMME OF THE SESSION

11th:	Morning	..	Opening of Exhibition.
"	Evening	..	Inaugural Session of the Sanskrit Vishva Parishad.
"	Night	..	All India Sanskrit debate open to all scholars. Subject: *"A daughter should not inherit the property of her faher."*
12th:	Morning	..	Sectional Meetings. Paper-reading on subjects connected with Sanskrit in:— I. (a) Sanskrit (b) Hindi (c) English (d) Punjabi II. Ayurveda & III. Jyotisha.
			Note:—Paper-reading in regional languages will also be arranged if such papers are received.
12th:	Evening	..	Business session of the Sanskrit Vishva Parishad.
"	Night	..	Sanskrit Kavi Sammelan.
13th:	Morning	..	All-India Sanskrit declamation contest open to the bonafide students of Arts Colleges and Sanskrit Pathashalas. Trophy will be given to the winning institution and prizes to the outstanding speakers.
"	Evening	..	Concluding Session of the Sanskrit Vishva Parishad.
"	Night	..	Variety Entertainment Programme.

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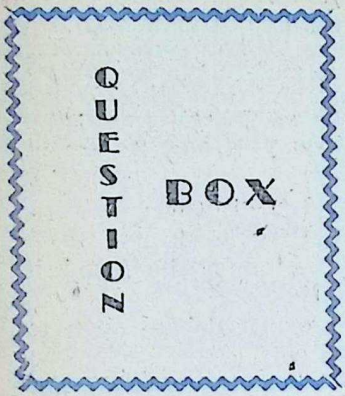

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

137

Sri A. Venkanna Setty, Hospet.

Q: Is there such a thing as motherless child?

A: I cannot imagine a motherless offspring among the higher forms of animals. But amoeba, the most elementary form of life, has no father and no mother. One amoeba splits into two, and two into four. You can, therefore, call an amoeba a motherless child.

138

Sri G. T. Sampathkumar, Mysore.

Q: Should Sanskrit be revived? Why?

A: It is not a question of preserving or reviving Sanskrit as a language. It is a question of preserving our soul and the spirit of our race in the sphere of social relations as also in that of the mind and spirit. For, Sanskrit is the basis of our unity, culture and vitality. The world can only be redeemed by a wider appreciation of what Sanskrit stands for, viz: faith in the integration of human personality, in the supremacy of the Moral Order and in the Divine Essence in Man.

139

Sri B. M. Chandraiah, Tumkur.

Q: Why does not Bhavan's Kala Kendra stage the popular dance-ballet RAM SHABARI in Southern India just as it in Northern India? Will you make it convenient to stage it in Bangalore?

A: Why don't you write to the Secretary of the Kala Kendra of the Bhavan? I am sure, if the troupe is invited, it will come to Bangalore. It has just completed an extensive tour of Gujarat and is now touring Madras and later Calcutta.

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140

Sri K. Venkataramanan, New Delhi-1.

Q: Will you please define morality? How is the moral code affected by changes in the social habits that take place from time to time?

A: Very often the words 'morality' or 'moral code' are used to convey certain social conventions. But the true moral code is the Law of Moral Causation as defined by Patanjali: "Whosoever realises Truth, his work shall bear immediate fruit. Whosoever realises Non-violence, to him shall men come shedding their hostility. Whosoever realises Non-stealing, to him shall come wealth. Whosoever realises Non-waste shall obtain the vigour that fades not. Whosoever realises Non-possession shall know the how and wherefor of his life." This law is as inescapable as the Law of Gravitation.

141

Sri K. H. Shivaji Rao, Hyderabad.

Q: Does the appointment of the Governor by the President and dependence of the former on the latter for his term of office weaken his position?

A: On the contrary, the appointment of the Governors by the President strengthens his position. Not being a nominee of his own government, he will be able to bring to bear an independent outlook on important problems and can step in cases of emergencies. The Heads of the Republic and the States will also thereby be directly linked.

142

Sri Rudradeo Prasad, Patna-4.

Q: When Brahma created one's fate to do accordingly, then how can the person make his fate good?

A: Brahma did not create one's *karma*. It is created by one's own actions and one can escape from their effects by one's efforts.

143

Sri S. G. Pai, Mangalore.

Q: Have you found any king in the history of India, who did not punish the evil-doers of the land?

A: Oh yes. Quite a few dozen.

144

Sri C. P. Kuntasingri Vovda, Krishnarajanagar.

Q: What is the core of various religions on this earth?

A: To transform the mental content by changing the lower instincts of attachment, wrath and fear into Godmindedness.

145

Sri B. Bhima Rao, B.A., LL.B., Bellary-2.

Q: When his freedom was secured by the boons granted to Draupadi by Dhritarashtra, why did Dharmaputra indulge again in gambling knowing full well that Sakuni is a treacherous adept in this art?

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A: Dharmaraj could not withdraw from the game of honour. Possibly Dharmaraj had faith in God and as an honourable man left it to God to decide whether he should win or lose the game.

146

Sri S. Dattatri, Tirthahalli.

Q: *The introduction of Hindi by 1966 at all levels means hasty eradication of English. Please comment on this.*

A: 1. As things are today, the introduction of Hindi by 1966 at all levels and the hasty eradication of English would be a national disaster.

2. While the Universities in the Hindi-speaking States have started a sudden switch-over to Hindi, the non-Hindi States in some cases, have tried to substitute English by the regional language.

3. The rapidity with which English is being replaced by Hindi in some States of North India is developing two linguistic zones in the country. We have had enough experience of emphasising regional languages and the deleterious effect it has on the solidarity and unity of the country.

4. If the country, out of a sentimental urge, suddenly accepts to have Hindi as the language of scholarship and research, foregoes the use of English, a language of power which has built up standards of scholarship and efficiency, in favour of a weak and under-developed instrument, it will not help anyone, nor serve the cause of Hindi.

5. In my opinion, English in the Universities should continue to be the medium for the present, with Hindi as a secondary medium but not as a substitute; at the same time, the movement of introducing regional languages, other than Hindi as the medium of higher education, should not be encouraged.

6. English should be the medium of public service examinations, together with a knowledge of Hindi.

7. The study of English however should be encouraged even after it has ceased to be the official language of the Union. It is an Indian language by adoption; it has its use in preserving unity, in developing higher expression in the Indian languages, and in maintaining standards of scholarship; it is our international medium. For a long time to come, English textbooks, both in Arts, Science and Law, cannot be dispensed with. The present sentimental insistence to remove English should therefore be overcome.

147

Sri K. L. Kulkarni, Kustogi.

Q: *I want to know why Sri K. M. Munshi writes the article in relation to that of 'Kulapati'.*

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A: Under the Constitution of the Bharatiya Vidya Bhavan, its President is called 'Kulapati'; and the Letters which he wrote were originally intended to be addressed by the President to the workers and students of the Bhavan. With the growth of the Bhavan, his Letters have had the good luck to be read by a wider audience.

148

Sri E. Desingusetty, Chirtanoor, Chittor Dist.

Q: *Can we send articles to our Journal? Of what type?*

A: If you send articles which deal with Indian Culture,—well-written, short and interesting—I am sure the Editor can be wooed and won. But it is the Editor's unfettered discretion to accept an article or not.

149

Sri R. Ramaswami, Hyderabad.

Q: *Mahavishnu's Mathsyavathara, Kurmavathara, Varahavathara, etc., are said to indicate man's evolution from a fish to a complete man. This is contrary to Darwin's theory of evolution of man from monkey. In my opinion I think that ants, peacocks, fish, lions, tigers, men, etc., co-existed even two lakhs of years ago and there is no question of evolution. What is your opinion?*

A: I think you have not clearly understood Darwin's theory, if you mean that he discovered that the man is descended from the monkey. It is only a popular view of the theory. The theory has also undergone considerable transformation during the last hundred years. We now know roughly the history of the earth and the creatures who have been living on it for a billion years or more.

2. There is no doubt that God's descents as the Divine Fish, the Divine Tortoise and the Divine Boar indicate in mystic symbols the progressive evolution of Life. It approximates to the scientific discovery of the evolution of life; but we need not try to tally every symbolic step seen by inspiration with scientific discoveries.

150

Sri B. Rajiah, Warangal.

Q: *What is the aim of Lord in creating this Universe?*

A: It is a very difficult question. But so far as I think, the aim of Creation is the transformation of Matter into Spirit, so that God, who permeates the Universe, can be consciously manifested in it.

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THE TREACHEROUS QUEEN

In one of his self-imposed half-yearly exiles, King Vikrama happens to get acquainted with Aparanji, a courtesan. Her behaviour captivates him and so he believes her implicitly. Bhatti who accompanies him doubts her sincerity and he prescribes some tests. But not until the last moment is King Vikrama disillusioned when she actually shuts him out.

FOR a moment King Vikrama felt dazed. Anger and contempt rose in his bosom in alternating currents at the audacity of the courtesan, but Bhatti's warning struck him as the silver lining in the picture and it lit his path as he smiled within his mind at his awkward predicament. He retraced his steps to the inn where Bhatti was anxiously waiting for him.

"How is it, Your Majesty, you have returned so early today?" asked Bhatti.

With a heaving bosom, King Vikramaditya replied, "Will you forgive me, Bhatti, for all the indignities I put you to on account of this vile woman?"

"What happened? Did she refuse to entertain you?" asked Bhatti, feigning surprise.

"Please don't ask me. It was all a mirage. She did. I wish I listened to your wise words and had nothing to do with this woman," replied King Vikrama, thoroughly disillusioned.

"Please explain yourself," pleaded Bhatti whereupon King Vikrama retold in detail what happened to him at Aparanji's place. Bhatti's eyes glinted with apprehension.

King Bhoja who was so absorb ed in this story, asked the statuette "O, statuette, what I do not understand is that, while King Vikrama was unable to divine the true intentions of Aparanji, how could Bhatti find it out from the beginning?"

"Hear me, King Vikrama," said the statuette. "When Bhatti knew that his king was strongly attracted by this woman, he went one night to Bhadrakali's temple in that city and prayed before Her. She appeared before him and revealed the true intentions of that courtesan! She further ordered Bhatti to help the woman to carry out her intentions because of Her own promise to her!"

Bhoja thus cleared of his doubt asked "What happened to the princely merchants thereafter?"

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The statuette continued the story:

King Vikrama and Bhatti spent the night at the inn and at day-break started trecking for the adjoining city. They were travelling through a forest-path. On the way King Vikrama said to Bhatti, "One should never have faith in courtesans!"

As soon as he said it, they heard a peal of laughter mocking him and emanating from the ground. When they looked in that direction, they witnessed a cast-off coating of a serpent producing the sound, immediately rising in the air with a swirl and finally disappearing high in the air!

King Vikrama who witnessed it asked Bhatti "What is this phenomenon?"

Bhatti, who too saw it, racked his brain and not finding any solution, replied: "I shall tell you after three days" to which the king agreed. They walked further, observing the peculiarities of the forest and reached the next city by nightfall.

They took shelter in a *mutt* for the night. Tired by the day's walk and his recent nerve-wracking experience, King Vikrama fell into a sound sleep. But Bhatti could not get an ounce of sleep. Finding that the king was fast asleep, Bhatti walked out of the *mutt* and invoked the ghoul which promptly appeared.

He related to it his late experience of the laughing snake-coil and sought its help to transport him to the temple of Mahakali at Ujjain immediately. The ghoul obeyed and in a trice Bhatti stood at the gate of Mahakali.

At that dead of night, Mahakali was having a conference with her *ganas* or forces. But Bhatti, unmindful of it, went round the temple thrice and started praying.

Mahakali, on noticing him asked, "How is it, Bhatti, that you are here at this time, when you should have been with your king who is far off?"

Bhatti replied "Mother, what you say is true, but I came hurrying to you in a special circumstance. Having been disillusioned by the treachery of Aparanji, my king and myself were travelling along the forest when my lord happened to utter that all courtesans were unfaithful. Suddenly the dead coil of a serpent became animated, laughed in derision at those words and flew into heaven. The King asked me to explain its significance. I tried my best, but being unable to do so, I promised to let him know of it in three days. In order to keep my promise I came to you poste-haste seeking an explanation."

Mahakali had an indulgent laugh at his expense and said, "What derided you in the coil was really Mother Earth. She could not tolerate the sentiment expressed by the king which was manifestly partial. For, the courtesan is not alone in her unfaithfulness. There are black sheep everywhere. At the present moment, for instance,

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the King's own senior Queen is keeping the company of a *rakshasa* in her harem. She sports a parrot; it is not a real parrot; it is that *rakshasa*. When she places a special pearl-necklace round his neck he becomes the parrot. When she takes it off, he becomes his original self. She converts him into a parrot during day-time after keeping his company at nights."

Bhatti was thunderstruck at the revelation but was nevertheless cleared of his doubt. Falling at her feet once again, he left for the *mutt* on the shoulder of the ghoul where the king was sleeping like a log. He roused the king from his sleep.

When the king woke up, Bhatti put on a sorrowful face on seeing which King Vikrama asked the reason. Bhatti related his trip to Ujjain and what Mahakali told him. On hearing it, blood rushed to his temples and fire sparked through his eyes; Vikrama thundered: "Perfidy, thy name is woman!"

Bhatti put his hands on the king's shoulders and soothed him.

The king asked "What shall we do about it now?"

"We must start immediately to Ujjain and kill the *rakshasa*" advised Bhatti.

Calling the ghoul, King Vikrama asked for all the weapons he had deposited with it and arming himself to the teeth, rushed to Ujjain on the ghoul's shoulder. Bhatti accompanied him.

When they descended straight into the Queen's room through the balcony, she was having a merry time with the *rakshasa*. The king's fury at the sight knew no bounds; he thundered at the intruder: "Who are you?"

The *rakshasa* trembled at being caught so unawares. He kept mum. But King Vikrama drew out his sword and slashed him into two. But no sooner did the two halves fall down, than they joined together and he started fighting! King Vikrama again cut him into two, the *rakshasa* again came back to life. This went on till day-break when Vikrama, out of sheer ennui, threw the trunk above the head once. Thus placed, the two parts of his body did not come together, but lay inert, the *rakshasa* dying ultimately.

When they found that there was no spark of life left in the *rakshasa,* the king and Bhatti buried him and left the city. For some days they stayed in a forest adjoining Ujjain.

One day King Vikrama asked Bhatti, "How many days are there yet for the completion of this exile?"

"Twenty-five days more" replied Bhatti.

"Oh, is that all? Will you do one thing? You may now return to Ujjain and look after State affairs. I shall stay here for the 25 days alone and return at the appointed time."

"How shall I leave you alone

[Continued on page 72]

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THE JOURNALIST IN INDIA: A Study of the Press Corps. By Krishnalal Shridharani in collaboration with Prakash C. Jain. Published by Patrika Syndicate Private Limited, 14 Ananda Chatterjee Lane, Calcutta-3. pp. 44. Price Re. 1/-.

The publication of the Press Commission's report and the probe into the conditions of the Fourth Estate in India which preceded it evoked considerable interest. Curiously enough, aside from Sri S. Natarajan's bulky survey of the growth and development of the Indian Press, and Sri S. P. Thyagarajan's earlier book and a pioneering venture by Mrs. Barnes, we have no publication on the state of the Press in India.

Dr. Krishnalal Shridharani, the American-educated newsman, now serving as the special correspondent of the *Patrika* group of newspapers at Delhi, has brought out a delightful book which in a compact form affords an interesting glimpse into Indian newspapers and the men behind them. According to the author, to this ill-paid and still disorganised profession, many are called but few chosen. Recruitments to newspaper offices are done in a haphazard way and favouritism plays some part in it. Some achieve notable success the hard way but many are marooned in the lower ranks. The editors have to trim their sails according to the whims and caprices of the proprietors.

Many of the Indian newspapers are political gazettes, giving elaborate accounts of the speeches of politicians or their statements on burning questions. Unlike in the West we have not developed "the human interest angle," and the doings of ordinary people are neglected or scantily noticed.

Indian newspapers rely mainly on agency reports for both domestic and foreign news. Only one or two prosperous newspapers keep special correspondents abroad.

Bombay and Delhi are the hub of Indian newspaperdom. After the attainment of Independence, Delhi's importance has increased and it maintains a fleet of newsmen, accredited to the Central Government. But even they do not do any creative, original work but rely on the handouts from the Information Bureau.

On the whole, the state of the industry with its low payment, lack of enterprise and paucity of first-rate talent is a depressing one. Dr. Shridharani has taken great pains to collect correct data and has presented them in an arresting way. The publication is delightful reading for a few minutes.

C. H. V. Pathy.

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HOW TO COMPARE HOROSCOPES. By S. Rajagopala Iyer. Published by the Author, 8, Narayana Pillai Lane, Mayuram (Madras State.) pp. 136. Price Rs. 3/14/- Foreign 7s. 6d. or $2.00.

Comparing horoscopes is a delightful job provided you know it. It brings into play one's knowledge not only of astrology but psychology as well. The strength and weakness of one horoscope have to be balanced with those of the other. While the European system appears to be rational in its approach to the question, the Indian way appears empirical as long as one does not understand the significance of the different steps. Whether one can, by comparing in this manner, make the match infallible is a wider question. But within the four corners of astrology and psychology, one can confidently say that matching of horoscopes provides the best means of ensuring happy unions. Towards that end the present book is admirably helpful. The different methods and calculations enunciated in this book need not rattle the reader. They are quite innocuous and a second reading will tame them all right. The book is well got-up and handy.

PRACTICAL NATURE-CURE. By K. Lakshmana Sarma, Ninth Edition, November 1956, published by The Nature-Cure Publishing House, Ganeshnagar, Pudukkottai, S. India. 610 pp. Price Rs. 12-8-0 or 21sh. or $3.

Disease occurs when the state of natural health goes wrong and no disease is directly cured by medicines, but by restoration of lost health by the elimination of the unhealthy matter. This is the cardinal principle of all medical treatments, more so of naturopathy. The difference between the latter and other modes of treatment lies in the fact that drugs as an agency for cure do not figure in naturopathy. It views the entire problem of life in harmony with nature.

There have been several exponents of naturopathy like Kuhne, Lindlahr and Alexis Carrel (Nobel Laureate) who have done pioneering work in this field. Mahatma Gandhi too has written a small booklet and he practised nature-cure all his life.

The present book is a comprehensive account of the system of nature-cure in relation to a healthy life with particular reference to India. The author is a well-known exponent of the subject. His method of writing bears the impress of conviction and authenticity. Several case-studies, illustrations and practical hints, not to mention his pious attitude to the whole subject, make the book—it is the ninth edition—extremely interesting. It is a book to be kept in every home.

THE NINTH YEAR OF FREEDOM. Published by the All-India Congress Committee, 7, Jantar Mantar Road, New Delhi. pp. about 460. Price Rs. 3/-.

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The All-India Congress Committee has taken pains to gather and present in this sumptuous volume, the political and the economic progress made in the country from August 1955 to August 1956. The ninth year of freedom has been significant because it witnessed the successful completion of the First Five-Year Plan and the launching of the Second Plan. On the political front, we witnessed the reorganisation of the States. The Prime Minister has been underlining now and then, India's revised industrial policy. In the sphere of foreign affairs too, 1956 was a year of grave test of our neutral attitude. We have emerged ourselves unaffected by the jitters in West Asia and the tragic events in Europe.

All this is reviewed in an objective and impartial manner in the current publication. It is a mine of information so far as the States are concerned. Alike to the student, the research scholar and the politician, this book is invaluable. It contains an useful appendix, giving a list of Central and State Ministers. There are several illustrations also. The Editor Dr. Sunil Guha has taken pains to cull all the facts. Shriman Narayan, General Secretary of the Congress, writes a Preface.

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Bhavan's News

BHAVAN'S BRANCH IN GERMANY

A Kendra or Branch of Bharatiya Vidya Bhavan has been opened in Germany at the Bharat Bhawan, Stuttgart, Charlotten Platz 17, Germany. By a resolution, the new Kendra had requested Sri K. M. Munshi, President of the Parent Institution, to become its Patron, and he has agreed.

COLLEGE DAY

On the 22nd, the Eleventh College Day of the Bhavan's M. M. College of Arts and N. M. Institute of Science was celebrated at Nav-Gujarat, Andheri. Sri Shantilal Shah, Minister for Law and Education, was the Chief Guest and Mr. Shah also gave away the prizes to the winning students. A distinguished gathering was present.

DANCE TROUPE

At the invitation of the Indian Fine Arts Society, Madras, Kala Kendra's dramatic troupe staged the famous dance-ballet RA SHABARI at the music festival a Madras on the 26th and 28th t packed houses. The performance were greatly appreciated by th audience.

The troupe will proceed fro Madras to Calcutta where the have been invited by the All-Indi Music Conference. They will stag RAM SHABARI, GEET GOVIN and Manipuri Dances on the 1s 2nd and 3rd January, returning t Bombay by the 7th January.

JHAVERI SISTERS

On the 28th, under the auspice of the Kala Kendra, Jhaveri Si ters gave a performance of Man puri Dances at the Bhavan Theatre. Sri Sri Prakasa, Gove nor of Bombay, presided on th occasion.

INDIAN FOLK-SONGS

Sri Salil Choudhari conducte a programme of Indian Foli songs at the Bhavan's Theatre o 29th and 30th December.

THE TREACHEROUS QUEEN—*contd.*

even if it is for a few days?" asked Bhatti.

"Don't worry. I shall manage myself. Further, what can happen in 25 days?" replied the king laughingly.

Bhatti reluctantly returned to Ujjain acting on the wishes of his king and looked after State matters.

King Bhoja who thought tha the story was coming to a clos asked the statuette: "You hav not told us how King Vikram spent the 25 days before retur ing to his headquarters?"

"Oh, you mean that? I sha tell you presently!" replied th statuette.

[To be continued

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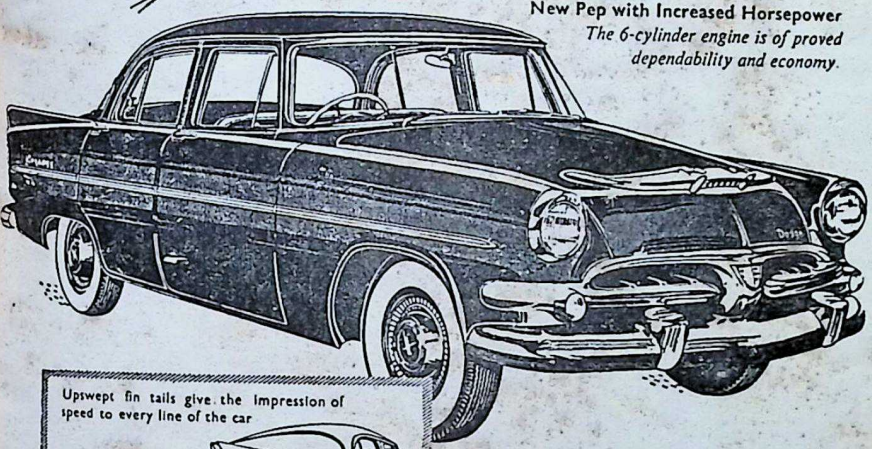

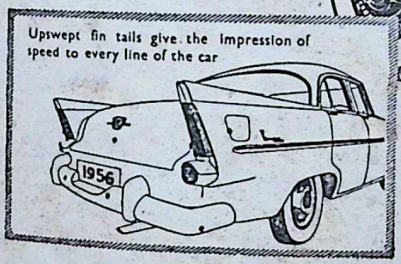

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BHAVAN'S JOURNAL

JANUARY 13, 1957

★

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I–89–i

[JANUARY 12, 1957

Vol. III, No. 12]

PRAYER FOR PLENTY

आवहन्ती वितन्वाना।
कुर्वाणाचीर मात्मनाः।
वासाँसि मम गावश्च।
अन्नपाने च सर्वदा।
ततो मे श्रियमावह।
लोमशां पशुभिः सह स्वाहा॥

O, Parameswara, bless me with wealth in the shape of clothes, cows, and food! Let them grow and last me long. Bless me too with horses and sheep. I pray you for that purpose with oblations of ghee.

—**Taittireeya Upanishad**

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Editorial

Our Bi-Decennial Celebrations: An App

A distinguished journalist asked us recently:

"I am amazed at your Journal's popularity; it is not political; it is not a cine magazine; it is neither a weekly nor a monthly; its size is odd and yet it commands an enviable circulation. What is the secret of it?"

We replied: "Ask our Readers".

"Ah, yes!" he agreed, "you have the right kind of readers. You are fortunate".

Yes, we are indeed fortunate in having the "right kind of readers" and we are grateful to the Almighty for having brought us together in this *satsang* whose objective is the 're-integration of Indian Culture to suit modern needs'. Whatever success this Journal and its parent institution have achieved in the pursuit of this noble objective, is entirely due to this *satsang*.

While the Bharatiya Bhavan has had the good tune to receive response several well-wishers from parts of the country, the still so much work to be if it has to increase its us ness.

This year, the Bhavan w completing twenty years o dicated service to the cau Indian Culture. A Bi-Dece Committee headed by D Radhakrishnan, Vice-Pres of India, Shri Sri Prakasa, ernor of Bombay and other nent men, has been forme celebrate the Bhavan's co of age in a befitting ma Shri S. K. Patil is the Chair of the Executive Committe the Celebrations Committee

The Celebrations will sta February 10, 1957 and will till February 17th. Full de of the Celebrations are give pages 33-34 of this issue.

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idea of the work that lies
d of the Bhavan immediate-
indicated in the appeal of
Kulapati Shri Munshiji,
lished overleaf.

सत्सङ्गः कथय किन्नकरोति पुंसाम्"
the poet. This Journal in
wn humble way has decided
ake its own contribution to
effort. We have the faith
our readers will also help
chieve the targets set before
or the Bi-Decennial Year
. It will be a token of your
reciation of and encourage-
t to our work if each one of
contribute just Re. 1/- to
Bi-Decennial Fund. All contributions will be gratefully acknowledged in these columns.

Remittances can be made either by Money Order or Postal Order and made payable to the BHARATIYA VIDYA BHAVAN. The form printed on this page may be employed for the purpose.

We are making this appeal in the hope that all the members of our very large family of readers will take it in the dedicated spirit in which it is beng made and help swell the Bi-Decennial Fund.

Jai Hind!

To

Bharatiya Vidya Bhavan,
Chowpatty, Bombay 7.

Dear Sirs,

I have pleasure in enclosing P.O./M.O. receipt for Re. 1/- being my contribution to Bhavan's Bi-Decennial Celebrations Fund.

Name .....
(in Block Letters)

Address .....

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SRI MUNSHIJI'S APPEAL

In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives :—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan's Campus at Andheri ;
2. To complete the construction of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them ;
3. To complete the construction of the Arts College building in Bombay;
4. To give the Kala Kendra in Bombay a new home ;
5. To complete Vols. V & VI of the Bhavan's 10-Volume Scheme of 'History and Culture of the Indian People ';
6. To complete the first phase of programme of the Book University Series by publishing 50 volumes ;
7. To inaugurate the Hindi Series of the Bhavan's Book University ;
8. To reach out to a total sale of 1,00,000 volumes per year of the Book University Series ;
9. To reach out to a net circulation of 30,000 for our English fortnightly 'Bhavan's Journal ' ;
10. To reach out a net circulation of 10,000 for the Hindi journal 'Bharati';
11. To attain the mark of 10,000 examinees for its Sanskrit and Gita Examinations;
12. To raise donations in a sum of Rs. 5,00,000/-.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 118

★ BHARAT SEWAK SAMAJ ★ CHRISTIAN MISSIONS
★ PRAYER

Raj Bhavan, Lucknow.
JANUARY 13, 1957.

MY YOUNG FRIEND,

WHEN I went to inaugurate the State Conference of the Bharat Sewak Samaj at Lucknow on the 6th of October, the image of a true *sewak* rose before my mind. For the thirty-five years that I knew him, he had rendered service to the backward classes, but it was never as if he looked upon himself as "doing" something. He just did the thing as effortlessly as he breathed. He was Thakkarbapa, a true embodiment of the Spirit of service.

There is "service" and "service". I knew a gentleman who never delivered a public speech but began by saying "I am your humble servant; to serve you is my life's mission". He rubbed this in and the audience, flattered at having such an excellent servant, applauded. Sometimes he would add: "I am a great sinner; do not praise me." That was partially true, for though arrogant at heart, he knew the art of covering his arrogance with the mask of sanctimonious humility.

Service is not true service if it is adopted as a profession, nor if it is rendered in order to win a passport to public esteem or a position in politics or in life. It is essentially the outcome of a spiritual attitude towards men. If that is not there, service is not *sewa*.

☆

In the revolutionary era through which we are passing, the Bharat Sewak Samaj has been conceived in order to foster the spirit of service. We are trying to maintain the dignity of the individual, to establish democratic traditions and to fight the modern urge towards totalitarianism. In spite of our

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poverty and lack of resources, we are pledged to raise the standard of living of our people. We are combating those values of the materialistic West which are corroding the traditions and values of our spiritual heritage. What could be more revolutionary?

In order to secure social and economic justice with rapidity, the Government has had to spread the network of bureaucratic regulations and control throughout the country—a possible step towards totalitarianism.

However, as Jayaprakash Narayan rightly pointed out, if the sense of values were to be displaced by a consideration of production statistics, the State would tend to become totalitarian. "Socialism as a way of life, an attitude of mind and a certain ethical behaviour cannot be imposed from above by the dictates of the Government or by merely nationalising industry and abolishing capitalism", said he.

We have, therefore, to combine socialism with powerful and spontaneous movements in which the people, true to the genius of India, themselves take the initiative and workers take to service as Dharma regardless of politics.

Even the Second Five-Year Plan cannot be implemented exclusively through governmental agencies. The Plan is prescribed by Government. Its targets are fixed from above; the ways and means are pre-determined by Government. Even the sadhus w be licensed by Government!

One thing, however, is clea Plan would be merely a sup posed official framework unle emotional, moral and spi needs of the people were t by non-official agencies. would the Plan become, in and spirit, a people's moveme spired from below and guid the voluntary efforts of dedi men.

How are movements like Bharat Sewak Samaj to thro initiative and become the pe movements? Only if the mind heart of the workers is m through seminars where the dhian technique of non-violen studied; where the ways of communities are examined an proved upon and where the of service is inculcated in lity through prayer.

It is only through con prayer that we can imbibe faith which Gandhiji had in and thereby enter into the he of men. It is only when the is attuned to see Him in All service is informed by a gen desire to serve.

I agree that this is rath difficult test, but true servic also not so easy.

I found such a spirit of ser in action in the impressive ed tional and humanitarian w being done by the Metho

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urch in Southern Asia. When inaugurated its Centenary Celetions at Lucknow on October st, I saw its varied activities reected in the exhibition that was en held. Colleges, where discipline and good behaviour are deeloped; hospitals, where the poor nd helpless are nursed; orphanges, where destitute children are ot only fed and clothed, but rought up in an atmosphere of ulture and faith. I saw their orkers—many of them Indians—nbued by a true spirit of service. a girls' home at Jeolikote, near aini Tal, I have seen destitute irls from the hills growing up nto well-behaved, educated young omen under the maternal care f Catholic Sisters. In most of the ducational institutions run by hese Missions the students are ell-disciplined and well-behaved, aving developed their personalies in the joyous atmosphere reated by dedicated men and omen.

What is the reason of this ifference between institutions un by devout men and women ke these or those who work for he Ramakrishna Mission and nd those who work in our ordiary schools, colleges, orphanages nd homes? It is not one of deree, but of the quality of the atitude towards those they serve. his difference is created by rayer. Many a Christian worker ffers prayers for intercession, on ehalf of those he serves. When worker prays for the good of another, he not only subordinates his ego, but conquers in some measure, his attachment and wrath. He stimulates his sympathetic imagination and enters into the feelings of those he is serving. That is, prayer becomes a dynamic instrument of service.

If he is honest and true, the Christian worker feels this kinship for two reasons. Firstly because he constantly prays for intercession, and secondly because he lives for Jesus, who died so that others may live.

Most of us have forgotten to pray at all because we are occupied with our selfish pursuits and pleasures. Even those of us who talk of Gandhiji and claim to follow him, have forgotten that which made him what he was—prayer.

Not that we do not possess a similar technique. Sri Krishna taught us *"Sarva-bhuta-hite-ratah"* —the love of all created things. Buddha taught us universal compassion. *Paramartha* is one of the dominant objects of a sadhu's life. But in trying to encompass the whole Universe in our sympathy, the sympathetic imagination, except in rare cases, is not moved as it is in a prayer for the benefit of some individual, some cause, or for greater strength, power, beauty or love. In so universalising the object of our prayer, we often fail to develop humility; our sympathetic understanding remains unstimulated and our emotions un-kindled. Naturally,

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our will is not transformed into action.

If prayer is accompanied by faith, fervour and sincerity, it will be answered. If a prayer is offered as a matter of habit or even sanctimoniously, or even if we fail to act up to it, it is better to pray than not to pray at all. In such cases what fails us is not the intention but our weakness or ego, the ways of flesh or habitual insincerity. But so long as we pray, some day the prayer will give us strength, sincerity and solace; it will certainly give us inspiration and bring us closer to God.

☆

Though a Hindu to the tips of my fingers, I have never felt myself to be a stranger to Jesus.

From my earliest days I was attracted by Him, by His perfection, His abounding love, His universal consciousness. These things —as also similar traits in others who lived in God—have given to many, as to me, the faith that a time must come when men will rise above passion, wrath and arrogance, to the life of the Spirit.

In the high altitude of genuine spirituality all religions are one. In the life and teachings of Jesus I have found the same message leading men Godward as in those of the Masters of my own and other lands. As Archbishop William Temple wrote: "By the Word of God—that is to say by Jesus Christ—Isaiah and Zoroaster, Buddha and Confucius, who uttered and wrote such truths as declared—there is one Light, and even man in his measure is enlightened." Are the *Confessions of St. Augu* and *The Imitation of Christ* li commentaries on the basic s tual message which was give mankind thousands of years in the *Bhagavad-Gita:* "Surre thyself to Me; Be My instrum Then shalt thou abide in Me

☆

I was grieved to learn of sweeping generalisations of Niyogi Committee on the activi of the Christians. No doubt it presented us with a mass of dence which is worthy of stud

The Christian Missions not frequently lay emphasis on propagation of faith and the tempt to convert people to Chr ianity. We naturally resent aspect of their work. Someti we are inclined to ask why me God take out all this trouble claim a monopoly of His Grace!

India, however, is a sec State. The word "secular" not mean godlessness but a co tion of things in which the trines of all religions are sym thetically studied and their fou ers honoured, where man is fre follow the faith of his ancest and where he is equally free embrace another faith if a genu spiritual urge comes to him. conversion without the spirit urge is immoral.

A change of faith in the cont

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f such a State as India must be e result of the spiritual call om within. If worldly motives whether social, political or eco- omic—are brought to bear on natters relating to conversion, it eases to be a spiritual . change. The activity that fosters such a onversion is not a religious act, much less so when it leads to mass onversion among backward and gnorant people. I have no doubt that no true evangelist, no honest believer in the higher values of life, would countenance such con- ersion. And if any religious mission pursues propagation of its faith to the extent of an active campaign of mass conversion out of such motives, it is bound to create resistance. It is not even service to the man converted, for his soul has been bought not by the grace of God but for a mess of pottage.

Unfortunately, many Christian missionaries have not outgrown their colonial attitude towards their mission in Asia. Naturally, therefore, they have not yet been able to fit their work into our new climate. The nations of Asia, awakened to power and freedom, are proud of their ancient religi- ons and cultures and are prepared to broaden and modernise their religious outlook by friendly con- tact with Christianity, but they re- sent aggressive attempts at re- placing it. Naturally we resent conversion. We are often inclined to ask: "Why do men of God claim a monopoly of His Grace for themselves?"

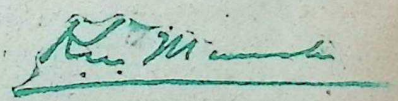
In India, particularly, there is an ancient culture which has stood the test of time. Fundamentally, it combines the strength to renew its inspiration from age to age, as also to conserve fundamental tra- ditions which are associated with a great stream of mystical power. Its values and techniques have given it a spiritual depth which is capable of securing for man the highest self-fulfilment.

In India, where Hinduism and Christianity meet, there is the greatest possibility of the religi- ous spirit broadening out into a total religious equality which will lead to every faith being regarded as a pathway unto God. For, "whichever god a man worships, he comes unto Me", says Sri Krishna.

Christian Missions, therefore, as well as those of us who belong to other faiths, must remember that in modern times we have all to evolve a common spiritual outlook by discovering the largest com- mon measure of inspiration. That, as I repeat, is prayer.

It is the common instrument of redemption in all religions. For the enemy of man is not the man who believes in another God but the godless who wants to insectify us.

Yours sincerely,



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At the Feet of Guru

Adya Sankaracharya

The last of the great classical Gurus of antiquity, Sankara (9th century), in these stanzas covers a range of dualistic virtues, graded in value and including those of conventional holiness, as well as the usual practices of yoga discipline, and condemns them all, in favour of the Guru-disciple affiliation, finally rounding off (in traditional literary style) by singing the full measure of the Absolute as the highest value.

I

Fair-bodied and ills-free, with Meru-high riches and fame that is good and marvellous too—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

II

With wife, wealth and progeny, grandchildren also, with kinsmen, relations, and home-life too—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

III

In Veda's six branches, repeating its learning, composing in prose and in poetry too—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

IV

Though famous abroad and locally gifted, on meritous deeds ever intent thereto—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

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V

If even at last among all the earth's rulers, your kingship should be the most honoured too—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

VI

World-famous in name due to great benefactions, yet lost to the grace-source from whence they accrue—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

VII

With mind not in pleasures nor even in yoga, and scornful of merit through sacrifice too—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

VIII

Though to homelife or jungle my mind be indifferent, to action objective or in purity too—
If mind be not fixed at the feet of the Guru, what good, what good, what good will it do?

IX

Blessed-bodied that king, recluse, single, married, who on finding the most desired good is bent
To the Absolute known shall attain he whose mind on the heard word of Guru is ever intent.

[Translated from Sanskrit by Guru Natarajan and arranged by John Spiers. Courtesy: *Values*]

So long as the bee is outside the petals of the lotus and has not tasted its honey, it hovers round the flower, emitting its buzzing sound; but when it is inside the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it he becomes still.

—Sri Ramakrishna.

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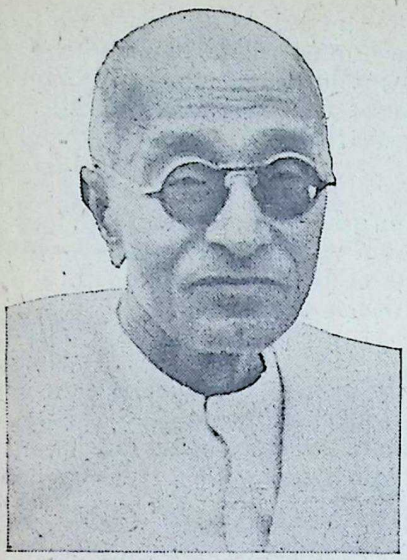

"The societies of men that make up the civilized world owe their civilization to Religion. Let us not ignore this fact." "Four hundred millio

Give Positiv Religiou

Fac Up- isch

WHEN Science and Colonial expansion had made men completely materialistic in the West, Carlyle raised his voice against it. "The beginning and the end of what is the matter with us in these days is that we have forgotten God." This was what Carlyle said. Colonies have now disappeared and Science has seen that she had over-reached herself. A new wisdom is dawning in the West. But in the East we still see governments and legislatures suffer from that same forgetting of God that Carlyle deplored. And that forgetfulness of the biggest thing on earth is a serious defect in all the plans that are being made for the betterment of the people.

National security and progress are bound up with good character as much as with sound intellect and bodily vigour. This will be admitted by all as a pious proposition. But I want to sustain the thought to be bestowed on the truth as a thing of immediate practical importance as the foundation for national progress.

Character is even more important than vigour of body and keenness of intellect. While it may be enough if a sufficient number among the population possess bodily and intellectual strength to run the civil and military departments, to enable them to govern, to preserve internal order and to protect the State from extern

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men [illegible] people with nothing
civiliz[illegible]ut material values mov-
civiliz[illegible]g them, with none to
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millio[illegible]oyalty—it is this picture
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his w[illegible]ple who have all to work in daily
ous pr[illegible]co-operation with one another in
ustain[illegible]order to make national progress
on th[illegible]and prosperity.

C. Rajagopalachari

Character is the humus, the soil on which all else must grow. If that be defective, nothing can come to fruition. Men must be faithful to their word, respect mutual obligations, be kind to one another and value spiritual good above personal gains. Otherwise, the community as a whole cannot progress, whatever learning some of us may possess and whatever be the percentage of literacy in our population.

Literacy does not make character. Not even higher education makes character.

Watching the trends in our country, one cannot help viewing the future with very qualified optimism as Clement Attlee graciously defined my mood the other day. It is a fact that I am full of anxiety. What do we see around us? Every one bestowed with a little above the average of intelligence and education is desperately hunting for money and does not mind what means have to be adopted. In addition to this misguided outlook on life, snobbery and vanity are increasing and not decreasing as one would have expected to happen after the assumption of the dignity and responsibility of national independence through the Gandhian method of spiritual resistance.

I am aware that when one speaks to young people, optimism should mark one's utterance. But I see a grave situation calling for a remedy. I must observe and state the truth about the prevailing condition as I see it to be, in order to persuade men to adopt a cure for the malady.

Every thinking person must agree that for the success of our

isin[illegible]Religion to
alis[illegible]view is fatal

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national plans for progress and prosperity the need is great for a keener and more widespread sense of duty than prevails now among educated men. A sense of true values as distinguished from material and selfish values is the basic requirement for an improvement of the national condition. If this proposition is accepted—not merely as an academical truth but in all seriousness as a question of life and death—it should form the basis for re-shaping our educational policy, because our hope lies in the upbringing of the young and we should search at once for the means to realise this hope. If this is not done, it amounts to accepting an important truth affecting the nation and doing nothing about it and drifting.

In all countries and in all periods of history, if we sift matters without a biassed mind, we can see that, with all its drawbacks and defects, it was Religion that nurtured a sense of true values and fortified men against temptations of all kinds and gave them courage to live and work or die for good causes. We can see this in the social and economic history of all the peoples of the world that led vigorous co-operative life. All civilization is rooted in religion. If we debar religion in schools, we discard what has proved effective throughout the ages for the development of character.

We consider it "safe" policy to be negative about it in school instruction in order that we may avoid some difficulties but result is far from being safe the nation. We sedulously spr a doctrine that condemns the vailing customs relating to r gion as superstition and there we help gradually to banish r gion even from the home-life the pupils. Even the routine school-life makes family observ ces in regard to religion next impossible.

Apart from the physical diffi ties, the ideas inculcated in sch render sincere participation family observances impossib They are thus dying out. We effectively creating a compl void in respect of religion for the people that come under edu tion and this is a progressiv growing body. We must inev ably drift from bad to worse the days pass and as the mom tum of old forces steadily decr ses and disappears.

Everyone admits that we m develop in the young a sense spiritual values, a spirit of reve ence and awe for the myste that ever lies hidden behind t visible universe. But we do n thing for this beyond just aski for it. Reverence is not in t pockets of the young to be got by merely asking for it. We ha to create it by such means would bring it into existence. F this we do nothing while we cra the young people's minds wi learning for exhibition at exa nations. We have created a co plete moral void for the growi

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oys and girls. When the disease akes shape in imbecile indiscipline, vulgarity or vice, we deplore it in an equally imbecile manner.

Are we not doing our utmost positively as well as negatively to keep out from the minds of our boys and girls the idea of the moral governance of the world by a Supreme Being? Our forefathers and the forefathers of the great nations of the world drew strength from the contemplation and worship of that Supreme Being. That worship was the source of power to withstand false desires and base passions and to maintain high ideals of conduct. Now we provide no object for the sentiments of awe and reverence, no inspiration for the development of a sense of spiritual values. The struggle for emancipation from foreign rule and the reverence commanded by those who took part in it functioned in place of religion. But how long can hero-worship last? The heroes of the national struggle for freedom must pass out all of them in course of time and the demi-gods disappearing, the void will be complete and disastrous.

I am convinced that religious instruction is an absolutely necessary item in the school curriculum. In Britain which surely has not lagged behind in the great march of scientific discovery or in the battles against superstition or fanaticism, all children in schools wholly or partly financed by local authorities are today given religious instruction. A daily corporate act of worship is prescribed. In the "voluntary" schools there is opportunity for denominational religious instruction. In the "county" schools religious instruction of an undenominational Christian character is given. Over a third of the schools maintained by local education authorities in England and Wales are "voluntary" schools. Service in the school chapel and religious instruction are an essential part of the independent public school routine and most of these schools are linked to some religious denomination. I have taken all this about schools in Britain from the most recent authoritative official publications.

We in India suffer from a fear complex about religion. This attitude is the consequence of past Hindu-Muslim conflicts and controversies. We have developed an unreasoning faith in negative parity. We are right in placing impartiality on a high level of importance but we are wrong in seeking to execute that impartiality by the negative process of banning all religion. It is time to shed fear and adopt a positive policy of confidence.

We were taught by the Father of the Nation that all religions are equally worthy of reverence. And this was not an invention of his for political ends. He based this teaching on common-sense and irrefutable Hindu religious

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texts of the highest authority. Let us not interpret this to be mere tolerance and satisfy ourselves by giving to all people the liberty if they like to practise their respective religions.

We should give positive facilities in schools for the religious up-bringing of our boys and girls each in the religion of his or her family; and this should be done specially in the lowest forms of pupils of the impressionable age-group. Let us treat all religions as we treat various languages. Let us give each the chance of acquiring a sense of spiritual values through his own medium, that is, through the religion and religious observances of his family, even as we arrange to teach material knowledge each through his mother-tongue. This will help the growth of true understanding among followers of different religions in India.

As all religions and all denominations insist on rectitude, piety and reverence, the course that I suggest will foster among all a general sense of the higher values of life. If this is done, what is indeed the most important part of education, viz., the cultivation of a sense of spiriual values and the sense of duty, will not have been neglected as is done now. The young should be brought up to detest vulgarity and improper conduct, to abhor base thoughts and move away from them automatically, as we move away from unclean food. The value we set on material good and money taking the vacant place of relig today and leading us at a ste pace to nemesis.

Four-hundred millions of peo with nothing but material val moving them, with none to gu them who has any claims to a giance or loyalty—it is this ture that frightens me. I see shadows of the coming condit even now in the dishonesty greed and the unsatisfied cri that everybody knows are be committed without going into police records.

All our national plans depe for true and efficient fulfilment character, a sense of true valu a firm adherence to the obli tions of duty and a horror of honesty and meanness. The lo we take from foreign gove ments carry simple interest the deterioration of character g on with compound interest. T essential foundation of all structures we design is being u dermined at an accelerating pa as we feed the hunger for ma rial goods without supplying t correctives of spirit.

We seek to make schooling u versal. Alongside of it we shou make religious up-bringing u versal. This cannot be done these days unless we introdu religious instruction in eve variety to suit the composition the pupils in each school.

Attempts are made to apologi for religious practices by conve ing all tradition and all religi

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into fable and figure of speech. Allegory is not faith, in fact it is the contrary of it. This compromise or adjustment of religion to the materialist view of life is, in my view, fatal, though alluring. Would there be any Christianity left if Jesus and his life and death become a mere fascinating allegory? Would any inspiration be left in Buddhism if Buddha is not conceived as a divine person? Could any power for good be left in Islam if the Prophet is not conceived as inspired by God?

Moral teachings have no vital force unless the teaching is associated with a divinely inspired personality. Morality can run for some time on a previously acquired momentum. When the momentum is spent, it will cease to move and only the selfish urges will remain. Religious upbringing in the tender and impressionable period of life is, in my opinion, essential for national progress and prosperity. Without it, we shall be the mere descendants of Darwinian origin, not ascending to the state of man, but descending to the inevitable struggle of the jungle.

It is likely that my thoughts may be classified as reactionary and retrograde and no heed paid to my utterances. We shall be deceiving ourselves, I emphatically warn my colleagues in the freedom struggle, if we do not take steps to weld a religious upbringing with all the schooling that we organize for our children. If we do not wish national character to deteriorate with accelerating speed, every pupil in school should be positively brought up in the religious faith and essential observances of his or her family. There is nothing impractical in this course.

Modern physics and astronomical science furnish material for a great superstructure of awe and reverence. They can and should be made into powerful allies for Religion as the students grow up to higher studies. Science once posed as a conqueror but now Science is a great ally to Religion. Science has outgrown her original materialistic arrogance. Higher science is now of the stuff of spiritual thought, as mystic as the Upanishads themselves.

But Science can be of use only if in the early and impressionable period we lay the foundation by conserving the faith to which the pupil's family belongs. The societies of men that make up the civilized world owe their civilization to Religion, whatever be the variety of it that grew up in each area. Let us not ignore this fact. The momentum on which we now drive the machine should not deceive us into thinking that we can dispense with the source of power.

Next to Religion and epic tradition, good literature depicting heroism, chivalry and martyrdom are of first-rate importance in the development of character. The replacement of the fine old books

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of Sir Walter Scott, Robert Louis Stevenson, Rider Haggard and other noble literature of that type by present-day fiction which, I may say, is specially written for the sophisticated, is not a thing over which we can be happy. Realistic fiction has its value, but for the purpose of the education of emotions, realism is of no use. The young should be nourished on narratives of chivalry and heroism which do not often discover themselves in daily life. There is time enough to read and digest interesting and instructive pictures of unfortunate reality—life as it is. That has its own uses, but it does not make character, or develop the emotions of boys and girls in the desired direction. We must give to the young the best romantic literature we can find, wherein is depicted the glory of facing danger, of championship of the weak, of the protection of womankind from insult and injury and all else that makes chivalry and heroism. We know that such literature is greatly enjoyed by the young, unless we warp their tastes by feeding them on the wrong sort of literature.

After a great discourse in an Athenian grove Socrates asked his young inquiring friend to join him in a prayer in these ter as recorded by Plato:

"Beloved Pan and all ye other go who haunt this place, give me beau of the soul within. May the outwa and inward man be at one. May reckon the wise to be wealthy; a may I have such a quantity only gold as a temperate man can be and carry."

May we not in India wish th our young men and women brought up in this Socratic co ception of true wealth and tr beauty? Can this be done wit out Religion? Socrates, even man of such acumen, required th Gods for it and offered a praye to them. So did Sankara of ou own land. May we lesser me afford to discard God and belie that we can do without Him, d pending only on what I may c inorganic maxims and secular e hortations? "The beginning an the end of what is the matter wit us in these days is that we ha forgotten God." Religious instru tion to each according to his r quirements must be an integr part of school life. Then ou boys and girls will grow like th early Romans and the Sparta to be a sturdy race of men an women of character, which is th firm pile-driven foundation of a our national plans for progre and prosperity and peace.

[*From his Convocation Address Agra on December 22, 1956.*]

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... India was the home of different types of men living in a common political structure based on the common acceptance of Dharma .....

KALIDASA'S INDIA

A. C. Bose

THERE is an idea in certain quarters that the conception of India as a whole is of recent origin, produced by the facility of transport existing under the British Government. But in Kalidasa's time (some 1500 years ago) there was neither railway nor motor transport nor flying; but the poet's knowledge of the country as a whole and of the people living in it was most intimate. He even gives an aerial view of parts of India by placing his hero in a mythical aircraft. And, being a poet, he does not see India as a mere geographical explorer; every scene is depicted in a tense emotional atmosphere.

In the fourth canto of his *Raghuvamsam* Kalidasa gives an account of the *digvijaya* (campaign of conquest) of Raghu, the ancestor of Rama. The *digvijaya* was a process by which the whole country was politically unified by one king setting himself up as an overlord (*chakravartin*) over rulers of states in the rest of the country. The process has been well described by Sri Aurobindo in one of his early writings:

> It was not "a destructive and predatory invasion...but a sacrificial procession bringing with it a trial of military strength of which the result was easily accepted because defeat entailed neither humiliation nor servitude and suffering but merely a strengthening adhesion to suzerain power concerned only with establishing the visible unity of the nation and the Dharma" (*The Spirit and Form of Indian Polity*).

Kalidasa has given his own interpretation of the system in a poetic way. His hero, having defeated the kings of Vanga, replaced them in their kingship again —just as the rice-plant was uprooted and planted again (in Bengal)—*utkhata pratiropitah.*

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Raghu's *digvijaya* covers the whole of India including Afghanistan and part of Persia. Kalidasa shows intimate knowledge of the land as a whole and thinks of it as one big state consisting of small autonomous states, with kings of their own, from whom only allegiance was claimed. Some offered it without fight.

In the sixth canto of his epic the poet presents before his reader the unitary concept of India through a more pleasant episode. The sister of the king of Vidarbha, situated almost at the centre of the country, is facing a meeting of kings and princes for the selection of her husband (*swayamvara*), and these kings and princes have come from different parts of the country. Neither their domicile nor their complexion affects their eligibility as prospective bridegrooms. They may live in different states but they all belong to a common country and common culture and civilization.

In the thirteenth canto of *Raghuvamsam* Kalidasa describes the beauty spots of India seen from the air by Rama and Sita in their happy journey from Lanka to Ayodhya. In *Meghadutam* (The Cloud Messenger) a husband banished to central India from his Himalayan home contemplates lovingly the route for a cloud to his native town where his beloved wife lives, and in doing so recounts important landmarks of the country. We may call Kalidasa a national poet to who every inch of the land of Ind is dear and who contemplates h physical beauty with great enth siasm.

Let us take a more detail view of the poet's work. In Ca to IV of *Raghuvamsam* peasa women of Ayodhya seek t shade of the sugarcane in t fields (even today the cane grown in plenty there) and sin of the glories achieved by Ragh Starting on his military exped tion from Ayodhya Raghu follow the course of the Ganga towar the east, defeating rival kings the way. After that he arrive

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Sumbha (South Bengal) on the sea-shore, studded with palm trees (*talivana*, which one can still see there). The kings of Bengal come in their boats and confront him. He uproots and replants them as the local people do the rice-plants (they do so even today). Then through Utkala he proceeds to Kalinga and camps on the Mahendra Mountain. His army is invaded by the local kings but that does not prevent his soldiers from enjoying the sweet coconut juice made into liquor (*narikelasava*). Then, leaving the seabeach lined with betelnut trees (*puga*), he reaches the Kavery valley and rests on the Malaya mountain covered by green fields of chilly. Pollens of *ela* (cardamom) flowers perfume the air and sandal trees provide tethering poles for Raghu's elephants.

The kings of Pandu (Madura and its neighbourhood) offer him tributes of pearls. Then he crosses the Sahya hills lying on the way to the sea. His soldiers overrun the country and Kerala beauties flee from them. The rustling of palm (*tali*) leaves by the Murala river is drowned by the rattling of the soldiers' mails. Raghu's elephants are tied to date-palms (*kharjuri*).

Then by the land-route his expedition is directed to Persia and Yavanis lament their husbands fallen in the battle. The bearded people hurl their cavalries against Raghu, but he is victorious. The army rests itself in the grape (*draksha*) groves and drinks the fermented grape juice. Then it marches to the border of Kashmir on the bank of the Sindhu (Indus). The women in the harems of Huns beat their faces red out of anxiety for their husbands (fighting against Raghu). Then the Khambhoja (North Afghanistan) kings offer allegiance to him and send horses as presents.

Then Raghu and his army climb the Himalayas. They do not frighten the lions in their dens. The beach (*bhurja*) leaves murmur welcome, the wind carries sprays from the Ganga. The musk-deer spreads its perfume. The elephants are tied to fir (*devadaru*) trees. Kiratas move about and Raghu fights seven aboriginal tribes. Then he moves on, descends from the Kailasa Mountain and marches his army towards Kamarupa. He crosses the Brahmaputra (*Lohitya*). The local king pays a tribute of elephants. After that Raghu returns home.

In the sixth canto of *Raghuvamsam* Indumati, sister of the king of Vidarbha, is having her choice of husbands (*swayamvara*) out of the assembled kings and princes. Her nurse (*dhatri*) Sunanda gives an eloquent description of every candidate, referring to the peculiarities of the land from which he comes. Sunanda starts from the Magadha prince, much given to *yajnas* and other religious rites. The capital of

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his kingdom is Pataliputra, a city of palaces. A gentle bow from Indumati directs her to pass on and she turns to the king of Anga (North-west Bengal) whom among other things she describes as an expert in training elephants. Indumati moves on and Sunanda describes the king of Avanti (Ujjain, capital of Malwa) with his cavalry, and the temple of Mahakal near his palace and the cooling water-particles carried from the river Sipra. Then Indumati faces the king of Anupa situated on the Narmada and Sunanda refers to the beauty of the place:

"If you want to see through the palace windows the Reva which goes round the city of Mahishmati like a girdle round a woman's body, then be the queen of this king."

But Indumati passes on and Sunanda points at the king of Surasena (with Mathura as its capital) and sings his praise. The Yamuna flows by the side of his palace and palace-ladies sport in her waters. If married here Indumati will sit on the stones of Govardhana hill and watch the dance of peacocks in the rainy season (one can still watch it!)

Indumati turning aside, the king of Kalinga is approached. He is a king not only of the Mahendra Mountain but also of the ocean which lies close to his palace, and the roar of the waves arouses him from sleep. If the princess accepts him then she will enjoy his company on the sea-beach amid the murmur of

palm-groves and the clove flowers will be wafted from the ocean islands.

Then comes the turn of the king of Uragapur (near Madura in Pandu) who has an Ashwamedha sacrifice to his credit. To be his queen is to be the queen of the South. The Malaya Mountain will provide happy pleasure groves in which betel creepers *(tambula valli)* entwine the betel tree *(puga)* and *ela,* sandal and *tamala* grow. The king has dark complexion and as she is fair *(gaura)* they will be like the raincloud and the lightning together.

Leaving him Indumati comes to Aja, prince of Koshala, whose grandfather Dilip performed ninety-nine *yajnas.* (Kalidasa evidently emphasises the Vedic revival). She chooses him and is united with him like the Ganga with the ocean.

In Canto XIII of *Raghuvamsa* Kalidasa shows Rama and Sita looking down from their divine aircraft on their way from Lanka to Ayodhya. In the sea they watch whales *(timayah)* taking the flow of water in their mouths, shutting it and then spouting it out through an aperture in the head. They see the coast-line at the tip of the cape, surrounded by salt water and blue with *tamala* and palm forests. They also see lines of the betelnut tree *(puga).* They fly over Janasthan and Malyavan and the Pampa lake with *chakravaka* and cranes *(sarasah)* on it, and

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and then over the Chitrakuta Mountain and the Mandakini and the spot where the stream of the Ganga meets that of the Yamuna. (near Prayag). Then comes the Sarayu by the side of the city of Ayodhya in North Koshala.

At the beginning of Canto I of *Kumarasambhava* the Himalayas are described in sixteen beautiful stanzas. Reference is made to the perpetual snow *(hima)*, to the clouds clinging to lower regions of cliffs and bursting in rains, to the wild animals (including the lion) and to the Kiratas. The poet speaks of birch-skins *(bhurja)*, deodars, and shining creepers and of caves. The Himalaya, he says, is the king of mountains *(giriraja)*. The Ganga comes down from its bosom. He mentions the lake Saptarshisara lying on Himalayan heights. The Vedic *soma* plant is said to be growing on the Himalayas.

In *Meghaduta* the poet makes the forlorn Yaksha point out to a cloud the way to his Himalayan home from a place (Ramagiri) in central India. He describes the Narmada (*Reva*) lying at the foot of Vindhya Mountain, the town Vidisa (Bhilsa), the river Vetravati flowing by its side, and the hill Nichai (Bhojpur Hills). The cloud is asked to take a turn there to see Ujjayini across the Nirvindhya (Chambal) and the Sindhu (Indus) which thins away. Ujjayini lying in the Avanti country (Malwa) is cooled by winds blowing across the Sipra. Then, resuming the northward journey the cloud will cross the Gambhira and beyond it Devagiri (Devgar). Then the Charmanwati (Chambal) in Rajasthan is to be crossed, from which the cloud should go north, crossing Dashapur (Mandashor) to Brahmavarta. Then will come the Saraswati and Kanakhal and Haridwar where Ganga comes down from the mountain making a water-fall. Then, climbing the Himalayas the cloud will proceed to Kailasa and Manasarovara and find Alaka city at the foot of the mountain, the home of the Yaksha.

Thus Kalidasa's vision sweeps over the whole of India, from Kailasa to Kumarika, from the Eastern to the Western Ghats and he contemplates the land as the home of all the different types of men living amidst different natural settings with flora and fauna of their own, but all finding their place in a common political structure based on the common acceptance of Dharma, the eternal principle of justice and fairplay, and common adherence to a comprehensive ideal of physical, moral, intellectual and spiritual culture (which the poet interprets through his different poetical works.)

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SANE LIVING

5. PRUDENCE

HEAR the words of Prudence; give heed unto her counsels, and store them in thine heart; her maxims are universal, and all the virtues lean upon her; she is the guide and the mistress of human life.

Put a bridle on thy tongue, set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself; whosoever speaketh of another's failings with pleasure shall hear of his own with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling; the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he who cannot restrain his tongue shall have trouble.

Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford that the providence of thy youth may be a comfort to thy old age.

(Avarice is the parent of evil deeds; but frugality is the sure guardian of our virtues.)*

Let thine own business engage thy attention; leave the care of the State to the governors thereof.

Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality: he that too much indulgeth in the superfluities of life shall live to lament the want of its necessaries.

From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

Trust no man before thou hast tried him; yet mistrust not without reason; it is uncharitable.

But when thou hast proved a man to be honest, lock him up in

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thine heart as a treasure; regard him as a jewel of inestimable price.

Refuse the favours of a mercenary man; they will be a snare unto thee. Thou shalt never be quit of the obligation.

Use not to-day what to-morrow may want, neither leave that to hazard, which foresight may provide for, or care prevent.

Yet expect not even from prudence infallible success; for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful; yet never had a fool thorough enjoyment, never was a wise man wholly unhappy.

6. FORTITUDE

PERILS, and misfortunes, and want, and pain, and injury are more or less the certain lot of every man who cometh into the world.

It behoveth thee, therefore, O child of calamity! early to fortify thy mind with courage and patience, that thou mayest support with a becoming resolution thy allotted portion of human evil.

As the camel beareth labour, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so the fortitude of a man shall sustain him through all perils.

A noble spirit disdaineth the malice of fortune; his greatness of soul is not to be cast down.

He hath not suffered his happiness to depend on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock on the sea-shore, he standeth firm, and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on a hill; and the arrows of fortune drop at his feet.

In the instant of danger, the courage of his heart sustaineth him, and the steadiness of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth unto battle, and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight; and his constancy shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty, he stoopeth down to meanness; and by tamely bearing insults, he inviteth injuries.

As a reed is shaken with the breath of the air, so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed and confounded; in the day of misfortune he sinketh, and despair overwhelmeth his soul.

[To be continued]

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Three Great Friends

Swami Ananda Acharya

Swami Ananda Acharya was born in Bengal. He was educated as a Vedic scholar at the University of Calcutta where he was Reader for some time. He chose sannyasa very early in life and left for London in the early twenties. He went to Europe. Finally he settled down in Norway where he lived in a cottage on the slopes of a mountain for 30 years, leaving his mortal coil in 1945.

THE soul within us is always guiding us towards the best, the highest, the most beautiful. What we call Reason, which is the God of many, is derived from our experience of things. It is in reality a faculty of the soul, and not a great faculty but only a small and limited one, and what we call common-sense is a still more limited faculty of the soul. But the soul possesses a far greater power, whereby we come to perceive the sublime things of the cosmos.

The object of Yoga-practice is to develop that faculty by which we can see the sublime force of Nature, and lastly to know the source and nature of life. Happy is the man who hears the inner voice. The inner voice is always whispering what is good for us and for humanity. The voice, having its source in harmony, is always speaking what is harmonious, never what is conflicting, so man's happiness lies in following the inner perpetual voice. In fact all philosophy and poetry is only the voice of the soul.

The soul speaks in two ways, directly and indirectly. It speaks in the direct way when you yourself hear it. For instance, you want to do something wrong, something sinful, and at once a feeling comes upon your soul which tells you that you must not do it. You are in no doubt, you hear quite clearly that you are not to do it. That is the direct voice of the soul.

But how does the soul speak to us indirectly? Suppose you want to do something wrong, then perhaps another human being asks you not to do it, or some physical

[*Continued on page 48*]

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BHARATIYA VIDYA BHAVAN

(A Short Outline)

The Bharatiya Vidya Bhavan, Bombay, is a charitable Trust solely devoted to the promotion of education, art and culture. The Bhavan is registered under the Societies Registration Act XXI of 1860 and the Bombay Public Trust Act 1950.

The Bhavan has grown considerably during the past 19 years of its existence and is today considered to be one of the leading cultural institutions of India.

The Founder and President of the Bhavan is Sri K. M. Munshi, at present Governor of Uttar Pradesh. Sir H. V. Divatia, former Chief Justice of Saurashtra and presently the Vice-Chancellor of the Gujarat University and Smt. Lilavati Munshi, M.P., are the Vice-Presidents. The Board of Trustees and Managing Council consist of many leading men and women of the country, including Ministers, Judges, Members of Parliament, Lawyers, writers and industrialists.

The Bhavan is running several institutions, a short synopsis of which is given hereunder—

1. MUMBADEVI SANSKRIT MAHAVIDYALAYA: An Oriental College teaching Sanskrit and Shastras by traditional methods.

2. GITA VIDYALAYA: An academy for the study of Indian Culture with special reference to the Bhagawad Gita.

3. MUNGALAL GOENKA SAMSODHAN MANDIR: A Post-graduate and Research Institution recognised by the University of Bombay for M.A. and Ph.D. degrees.

4. M. M. COLLEGE OF ARTS & N. M. INSTITUTE OF SCIENCE: The College was opened by Sardar Vallabhbhai Patel in July 1946. It is affiliated to the Bombay University for courses of studies leading to B.A., B.Sc., M.A., M.Sc., and Ph.D. degrees.

5. MUNSHI SARASWATI MANDIR: An Institute of Culture consisting of:

(a) *Library:* consisting of over 50,000 volumes including many Indological volumes.

(b) *Museum:* consisting of old and valuable palm-leaf manuscripts, coins, paintings etc.

6. BHARATIYA SANGIT SHIKSHAPITH: An academy of Music for teaching and conducting research in music, affiliated to the National Academy of Music, Lucknow, and which coaches up students for Intermediate Certificate and Graduate Degree courses in Music.

7. BHARATIYA NARTAN SHIKSHAPITH: An academy of Dance for teaching the four systems of Indian dancing, viz., Manipuri, Kathak, Kathakali and Bharata Natyam.

8. BHARATIYA KALA KEN-

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DRA: An academy of Fine Arts and Dramatics, which produces dance-ballets and dramas in Hindi, English, Gujarati and Marathi. The Kala Kendra also organizes every year Inter-Collegiate Drama and Dance Competitions.

9. BHARATIYA ITIHAS VIBHAG: One of the major schemes of the Bhavan is the publication of HISTORY & CULTURE OF THE INDIAN PEOPLE in 10 Volumes. So far four volumes have been published viz. (1) THE VEDIC AGE (2) THE AGE OF IMPERIAL UNITY (3) CLASSICAL AGE and (4) THE AGE OF IMPERIAL KANAUJ. The fifth Volume THE STRUGGLE FOR EMPIRE is in the Press and is expected to be out within three months. The remaining volumes will follow successively at an interval of 8—10 months. This is considered to be the first successful attempt at re-writing the History of India by her sons on a very exhaustive basis.

10. BOOK UNIVERSITY: Publishes books, ancient and modern at cheap prices (Rs. 2/- each) to make available the best literature and classics of India and the world to the common man in an easily understandable form. So far 43 titles have been published and over 3,00,000 copies have in all been sold. We have planned to start the Hindi series of our Book University series in 1957.

11. PRAKASHAN MANDIR: Apart from our HISTORY and BOOK UNIVERSITY SERIES (9 and 10 above) this Department also publishes the results of the research and other activities of the various Mandirs of the Bhavan and books of cultural value. Its publications include:—

(a) *Bharatiya Vidya Series:* Critical editions of texts, translations and original works of research in Indology—in Sanskrit and English. Published Volumes 1.

(b) *Singhi Jain Series:* Critical editions of ancient works, manuscripts connected with Jain religion and literature. Published volumes 36.

(c) *The Glory That Was Gurjardesa:* A comprehensive study of Gujarat in 7 volumes. Published Volume 2.

(d) *Munshi Sahitya:* Social novels, historical plays, biographical works of Shri Munshiji and Smt. Lilavati Munshi in Gujarati and English, the copyright whereof has been kindly given by them to the Bhavan. Published Volumes 60.

(e) *Journals:*

Bharatiya Vidya: An Indological research quarterly in English started in 1943. Published volumes 17.

'The Bhavan's Journal': A fortnightly devoted to life, literature and culture, started in August 1954. Within a short span of about 2½ years it is having a circulation of over 27,000 copies

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Since August 1956 we are publishing a Hindi fortnightly *'Bharati'*. Single copy As. 4/-; Annual subscription Rs. 5/- each.

12. ACADEMY OF PRINTING: We propose to start an Academy of Printing where instructions will be imparted on a scientific basis on the various aspects of the art of printing.

CENTRES OUTSIDE BOMBAY

The Bhavan has three centres outside Bombay—at Delhi, Kanpur and Allahabad. The Bhavan's building at Delhi is expected to be completed in 3—4 months. For this purpose, the Government of India was pleased to grant to the Bhavan a centrally situated plot of land at Curzon Road, next to the Constitution Club, New Delhi, for a nominal consideration. Plans for construction of the Bhavan's building at Kanpur are being finalised.

Our associate body, the Sanskrit Vishva Parishad,—WORLD ACADEMY OF SANSKRIT—has about 150 branches spread all over India and some even outside India.

Our teaching and administrative staff consists of persons belonging to many faiths—Hindus, Muslims, Christians and Parsis drawn from various parts of the country like Assam, Andhra, Bengal, Gujarat, Goa, Hyderabad, Karnatak, Kerala, Madhya Bharat, Maharashtra, Mysore, Punjab, Tamil Nad, and Uttar Pradesh. Our students, about 3,000 in number, belong to all faiths and come from all States of India. Forty-five students come from countries outside India.

OPINIONS ABOUT THE BHAVAN

Dr. Rajendra Prasad,
President of India:

"Founded in 1938, Bharatiya Vidya Bhavan has steadily developed into a large organization, having now a Research and Post-graduate department, Sanskrit Mahavidyalaya, a Gita Academy, a Department of Publications and a College of Arts and Science attached to it. To have achieved so much within a short space of years is indeed creditable for the sponsors of this institution and all those working in it. The Bhavan has set before the public an example of perseverance and self-help in the field of cultural activity. I wish the Bhavan every success and hope it will grow from strength to strength."

* * *

Shri Jawaharlal Nehru,
Prime Minister of India:

"My visit here has given me a peculiar satisfaction and pleasure. The Bhavan....is filling a vacuum which exists in Indian life.

A very fine institution which deserves every encouragement and support."

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Mr. J. Torres-Bodet, Former Director-General, UNESCO:

"Here....I felt I was close to the creative richness of the Indian soul. I wish you all success in your splendid work."

* * *

Babu Purshottamdas Tandon, former President, Indian National Congress:

भारतीय संस्कृति की परम्परा को चलाने और समयानुकूल उसको रुप देने की साधना के उद्देश से भारतीय विद्या भवन को जन्म मुन्शी दम्पति ने दिया है। यह होनहार शिशु है। वह सशक्त चिरजीवी हो यह मेरी प्रार्थना ईश्वर से है।

* * *

Swami Sivananda, Rishikesh:

"Ancient India lives here on modern lines. It is truly a University, a Gurukula, where the ancient spiritual culture of India is still preserved. The institution deserves support from one and all."

* * *

Sri Govind Ballabh Pant, Union Home Minister:

The Bharatiya Vidya Bhavan founded for preserving the country's art and culture has made significant progress during this short period. The growth of the Vidya Bhavan is a fitting tribute to the services it is rendering to the country.

* * *

Sri Kailas Nath Katju, Union Minister for Defence:

I consider the Bharatiya Vidya Bhavan as one of the unique institutions in India, a symbol of ... veloping Free India. It is a dir... product of national resurgence ... embodied in our great natio... struggle for independence a... freedom... May the Bharati... Vidya Bhavan continue in i... career of devoted service to t... cause of our ancient beliefs, c... ture and traditions and propaga... them throughout the world, a... make humanity recognise the... worth and essential rightness."

* * *

Shri Sri Prakasa, Governor of Bombay:

"I was very much struck by th... beauty of everything; and th... institution and noble band ... workers have my best wishes fo... success."

* * *

Shri M. Anantasayanam Ayyangar, Speaker, Lok Sabha:

"One has to visit the institutio... to be struck with its magnificenc... and its many-sided activities.

* * *

Dr. B. Pattabhi Sitaramayya, Governor of Madhya Pradesh:

The Vidya Bhavan is an insti... tution that can give a message t... the country. Its striking progres... which is multilateral is an exam... ple to younger institutions as wel... as to older ones in respect of th... development of the attention du... to the branches of Research an... Post-graduate studies, the renais... sance of Sanskrit and the rehabili... tation of Sangeet and Nartan.

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Sri R. R. Diwakar, Governor of Bihar:

"Education and Culture are always of slow growth, and in the course of their progress they have to face unknown difficulties. It is a matter for congratulations that the Bhavan has made steady progress in different lines of education and culture. It is up to every one of us to see that such activities are able to progress day by day because they represent far higher and more permanent values of life."

* * *

Shri Chandulal Trivedi, Governor of Andhra:

"The Bharatiya Vidya Bhavan has rendered sterling service to the cause of education. May the activities of the Bhavan grow from strength to strength."

* * *

Dr. B. C. Roy, Chief Minister, West Bengal:

"The Bharatiya Vidya Bhavan is rendering signal service to the nation by reminding us of our rich cultural heritage in the fields of art, music and literature. Its Kala Kendra has already earned renown, and its publication History & Culture *of the Indian People* is a monument of research. May the Institution receive generous public support!"

* * *

Dr. Harekrushna Mahtab, former Governor of Bombay and presently Chief Minister of Orissa:

"I have great regard and attachment for this institution."

Sri B. G. Kher, former Chief Minister, Bombay:

"The educational and cultural work which it has been doing during the last 20 years is of great value to the country. The Sanskrit Department, the Publications Department, the Book University Scheme, the Kala Kendra and the Music School have been doing yeoman service in their respective fields of activity, and all people interested in the cultural progress of our country should be grateful to the Bhavan for such incessant work. I send my best wishes to the Bhavan for continued progress in the fine work it is doing."

* * *

Shri M. Patanjali Shastri, former Chief Justice of India:

"I was greatly impressed by the great progress made by the Bharatiya Vidya Bhavan in various directions."

* * *

Shri Thakurdas Bhargawa, M.P.:

"It is unique in character and is a sort of beacon light for others of its kind, which have to be brought into existence if we want to advance culturally."

* * *

Dr. K. S. Krishnan, Director, National Physical Laboratory:

"I spent a very profitable evening at the Bharatiya Vidya Bhavan...It was to me a great experience."

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BHARATIYA VIDYA BHAVAN

CULTURAL PROGRAMMES

The following Cultural Programmes have been arranged as part of the B Decennial Celebrations. Details of the academic and other items planned dur the Bi-Decennial Celebrations will appear in the next issue.

Sunday, February 10, 1957	..	SONGS OF THE MONTH (in Gu rati). Produced by: Bharatiya K Kendra. Direction, Songs & Mu by: Avinash Vyas
Monday, February 11, 1957	..	BHARATA NATYAM by Kuma Chandralekha of Madras. Organised by: Bharatiya Kala Kendr
Tuesday, February 12, 1957	..	NASO GOSO—Gujarati Drama b Dhansukhlal Mehta. Directed by Adi Marzban
Wednesday, February 13, 1957	..	DANCES OF INDIA—Different type of Indian Dancing. Presented by Bharatiya Kala Kendra. Organised Directed by: Yogendra Desai
Thursday, February 14, 1957	..	DR. MADHURIKA—Gujarati Dram by Shri K. M. Munshi. Produced by Bharatiya Kala Kendra. Directed by Adi Marzban
Friday, February 15, 1957	..	RAM SHABARI Dance Ballet i HINDI. Produced by: Bharatiya Kal Kendra. Directed by: Yogendra Desai Songs & Music: Avinash Vyas
Saturday, February 16, 1957	..	FOLK SONGS OF INDIA. Presente by: Bharatiya Kala Kendra. Conducted by Bombay Youth Choir Directed by: Salil Choudhary
Sunday, February 17, 1957	..	NARASAIYO Dance-Ballet in Guja rati. Produced by: Bharatiya Kala Kendra. Directed by: Yogendra Desai Songs & Music by: Avinash Vyas

Daily at 8-30 p.m. at the Rang Bhavan, Dhobi Talao, Bombay-2

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his high-priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe is taken captive by Shambara. Shambara's daughter, Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, high-priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his high-priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him on Suparna and on the way he is captured by strange men. He escapes later and falls into the hands of a Turvasu boatman. He gets acquainted on the Shunahshepa.

THE DEAD WOLF

7

THAT evening the Pani boatman returned from the village in a cheerful mood. He was effusively affectionate towards Rama. He even tried to press his cheeks as if in fondness, but Rama repulsed him. While the boatman and his family sat round the fire taking their food, they were very merry. There was something unusual in the air. Even after the meal was over, the boatman was

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in no hurry to make the usual preparations for starting the boat. On the contrary, he talked of returning to the village the next day.

When the two boys returned to the boat, Shunahshepa whispered into Rama's ear, "This old boatman is going to return to the village; it seems as if the boat was going back!"

"Going back!" repeated Rama, surprised at the idea.

"Yes. The son of some very big man has been lost and the Pani boatman wants to return the boy, but only in exchange for ten thousand cows."

"It must be Kadru," said Rama.

"No, no," replied Shunahshepa. "It is you whom they mean. I heard the Venerable Sage Jamadagni's name being mentioned twice or thrice."

Rama was silent for a while. "If the boat went forward, we should come to Bhrigugram. Is that not so?" he asked.

"Yes."

"How many days will it take to reach it?"

"Possibly eight or ten."

"And if the boat turns back, we shall never reach Bhrigugram?"

"How can we reach it if the boat goes back?"

Rama was again silent for a moment. "All right, when these people have gone to sleep I shall slip away," he said.

"At that time of night! And in the forest, alone!!" asked Shunahshepa in a terrified voice.

"What does it matter? I go to Bhrigugram on foot."

"On foot! Alone! How you?" asked Shunahshepa. he saw that the eyes of R were flashing like lightning.

"Are you coming with me?" ed Rama.

"Me?", replied Shunahsh "I have to go back to my moth

"Very well. Then I shall alone."

"But tigers and wolves will you up."

"I mean to go to Vridd Rama's eyes were like pools of

Shunahshepa looked at this of the stern resolve and fiery e and felt a new faith rising in He must be a God.

"Come with me. We will g little way together and part w you have to go to your moth said Rama.

"Will you teach me new sacred chants?" The voice Shunahshepa shook with u pressed anxiety. His tremb lips showed that he was still af that this son of the mighty of his tribe, Jamadagni, might fuse to teach him the sac chants.

But Rama was firm. "You not accursed; it is your father is. I will teach you all the *tras* that I know. Is enough?' '

Hesitatingly Shunahshepa w towards Rama, took his hand verentially and lifted it to his e "Really and truly you are L Varuna."

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Rama smiled and asked: "How can I know that?"

Shunahshepa looked at the sky dreamily. "Often indeed have the Gods told me that they will come to meet me. You must be one of them," said Shunahshepa, his voice trembling with helplessness.

Rama placed his hand on the shoulder of the other boy and drew him near. "Amba also says sometimes that I am a God," he said as if trying to console Shunahshepa.

"Then you must be one."

But Shunahshepa was not yet sure that Rama would be true to his word. "Will you be sure to teach me all you know?" he asked.

"Of course," said Rama.

Shunahshepa's doubts appeared to have gone. "Rama, you are a God."

"I don't know," said Rama simply.

"I will come with you; but I will not go near any of the villages," said Shunahshepa.

"All right," said Rama. "Let us go and hide ourselves in those tall grasses which are growing on the banks. If the boat goes towards Bhrigugram we shall return, not otherwise."

"But I don't see any tall grass", said Shunahshepa.

"But I see everything even in darkness," replied Rama.

"Even if there are serpents?"

"Oh, yes, and Vriddha has taught me some *mantras*. When I chant them, the serpents disappear."

"What will happen to Kadru?" asked Rama. "Oh, he won't come; if he were to, he would be a nuisance."

No sooner was the resolve made than Rama acted up to it. They nibbled at the ropes with which they were tied with their teeth, and when they were free, Rama climbed off the boat in such a way that the Panis sitting on the other side of it could not see him. Then, on all the fours in the shallow water, he crept a little further and concealed himself among the tall grasses which grew on the banks of the river.

Trembling in every limb Shunahshepa followed him and joined him in the grass. Seeing that he was frightened, Rama threw his arms round his neck.

After a little while the eldest son of the boatman found that Rama and Shunahshepa had disappeared from the boat. He first shouted for Shunahshepa and as there was no response, he looked in the box. Not finding them there, he shouted for his father who rushed up to the boat and continued the search. As he too could not find them, he tore his hair in distress.

"O my father! My thousand cows!" he cried. The two boys concealed in the tall grass could not help laughing.

For a long time the boatman and his family looked for the two boys, but at last they began to speculate as to whether they could have been drowned in the river.

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As a last resort the boatman asked his sons to look for the boys on the banks of the river. The boys, however, lacked the courage to go into the forest. The boatman thereupon began to abuse his sons. "You are cowards," he shouted. At that, the sons crossed to the bank carrying bamboos and began to strike the ground with loud shouts. But they were still afraid of going into the forest.

Rama watched the boatman's sons from behind the screen of grass and, by way of precaution, put his hand on Shunahshepa's mouth lest he should cry out. The Pani boys also came near the clump of grass behind which they were concealed and began to beat the ground with the bamboos and shout till they were hoarse. They had, however, no courage to step into the swamp in which the grass grew.

Shunahshepa sniffled a little. The grass swayed. The Pani boys, thinking that some beast of prey was about to attack them threw their torches on the ground and ran back to the boat. Again, there was an uproar. Again the boatman bewailed the loss of the thousand cows which he had expected to make by selling Rama.

At last they grew quiet, the boatman and everyone seemed to have gone to sleep. Rama, taking Shunahshepa by the hand, began to run towards the village.

"Now we shall go to Vriddha," he whispered exultantly.

In the *ashrama* of the Bhrigus the old, broken-hearted Kavi wa ed up and down as if waiting death. Jamadagni, his sons his disciples offered him ev consolation, but to no purp His Rama was gone. The sun his world had set never to r again. The old man would so times get up from his bed, fe ing as if a boyish voice were c ing him: "Vriddha". At that would rush out to look for Ra but when he found that it h been merely an illusion, the warrior would return to his h with lustreless eyes and shoulde bowed, crushed and beaten.

Vimad, who was in attendan on him, was now very anxio for he felt that his father w dying. Vriddha's body was st strong and firm in spite of his a but his spirit was broken. He w losing his grip on life.

The night was dark. For t thousandth time the old warri strained his ears to hear the vo he loved, but his efforts failed a he lay uneasily in bed. He w tired, tired to death. He felt th his end was near and that he w only waiting for his breath to st

Vivid pictures of the past flas ed before him: of his youth wh he had accompanied his lord a master, Richika, to Anart. N the Maha Atharvan was gone. H father, the best among the Ath va-Angiras, was gone too. Jam dagni was a great Rishi now. H himself had won great victori had added to the glory of the Bh ratas and Tritsus. But his Bh

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as had lost their strength and wer...His hopes for a revival of eir ancient glories were centred Rama...And now...he too was one! The old man wept like a ild.

He sat up. The silence of the ght was broken by the howl of wolf and then a cry. That voice so boyish and so loved, but in cents of fierce anger...coming om afar...calling for him: "Vrid-ha, Vriddha."

Kavi Chayamana felt a thrill as new blood had begun to course rough his veins. His eyes, hich had been dim, flashed with new light. He jumped out of ed, seized the sword and lance hich had been lying uncared for a corner for days past. He ran ut; Vimad followed him running. The *ashrama* was in an uproar. orches were lighted. "Vriddha, riddha", came the voice dear to ll, trembling, now as if choking, ow broken by shortness of reath. And then was heard the ainful roar of the wolf as if it as choking.

Every heart missed a beat. All an towards the direction from which the voice had come. Kavi an as he had not run for the last fty years. Vimad and others, catching hold of whatever arms they could, followed him.

"Vriddha, Vriddha," came the stifled voice accompanied by hard breathing, trembling and broken, as if in wild despair. The hoarse growl of the wolf came, too, as from a choking throat gasping for breath.

Vriddha ran with the speed of the wind breathing hard. Again he heard the voice of the boy and the faint howl of the wolf, both broken, as if both were in pain.

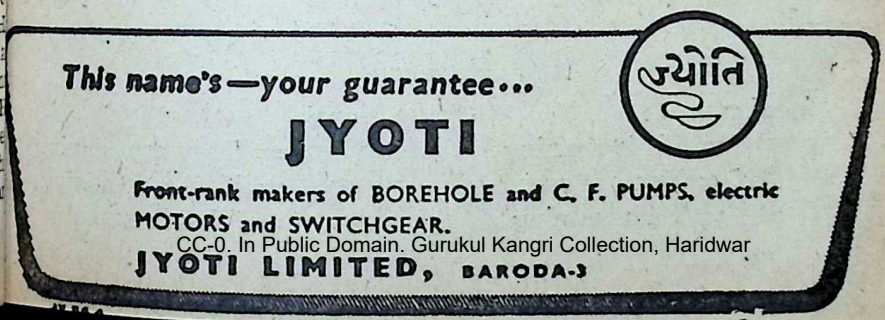
As Vriddha rushed into the forest, there was complete silence and an icy coldness gripped his heart. Men followed him with torches and began to look round them in the darkness.

A boyish sigh was heard, full of pain. Vriddha rushed to the spot. The torches lighted up the spot. Rama lay on the ground unconscious, his body bathed in blood, his two hands, even in that state, pressed on the throat of the wolf, which had been choked to death.

A cry of pain issued from the throat of the shocked Vriddha. He snatched the dead wolf from Rama's hands and lifted him in his arms.

"My Rama," the old warrior cried.

[*To be continued*]



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VI

[At the suggestion of several readers we are discontinuing the practice of giving transliterations of Sanskrit words.—Ed.]

Verbs—

पठ् *To read*		अस् *To be*	
पठति	= He is reading	अस्ति	= He is
पठसि	= You are reading	असि	= You are
पठामि	= I am reading	अस्मि	= I am

Sentences—

१. बालकः कुत्र पठति ?
२. किं त्वं पत्रं पठसि ?
३. अहं वृत्तपत्रं पठामि।
४. रमेशः तत्र अस्ति।
५. त्वं निर्बलः न असि।
६. अहं वीरः अस्मि।

EXERCISE—4.

Translate the above into English.

Nouns—

अश्वः	= Horse	मयूरः	= Peacock
वलीवर्दः	= Ox	तडागः	= Tank
वृषभः	= Ox	सेवकः	= Peon
वत्सः	= Child (boy)	सज्जनः	= Good man
कृषिकः	= Farmer	कूपः	= Well

Verbs—

धाव् = *To run*

Singular		*Plural*	
धावति	= He is running	धावन्ति	= They are running
धावसि	= You are running	धावथ	= You are running
धावामि	= I am running	धावामः	= We are running

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पत् = *To fall*

Singular		*Plural*	
पतति	= He is falling	पतन्ति	= They are falling
पतसि	= You are falling	पतथ	= You are falling
पतामि	= I am falling	पताम	= We are falling

लिख् = *To write*

Singular		*Plural*	
लिखति	= He is writing	लिखन्ति	= They are writing
लिखसि	= You are writing	लिखथ	= You are writing
लिखामि	= I am writing	लिखाम	= We are writing

तिष्ठ् = *To stand*

Singular		*Plural*	
तिष्ठति	= He is standing	तिष्ठन्ति	= They are standing
तिष्ठसि	= You are standing	तिष्ठथ	= You are standing
तिष्ठामि	= I am standing	तिष्ठाम	= We are standing

खाद = *To eat*

Singular		*Plural*	
खादति	= He is eating	खादन्ति	= They are eating
खादसि	= You are eating	खादथ	= You are eating
खादामि	= I am eating	खादामः	= We are eating

Sentences—

अश्वः धावति	= The horse is running.
बृषभः कुत्र तिष्ठति ?	= Where is the ox standing?
वत्सः पतति।	= The child is falling.
कृषिकः किं करोति ?	= What is the farmer doing?
मयूरः फलं खादति।	= The peacock is eating the fruit.
सेवकः अन्नं खादति।	= The peon is eating rice.
कूपे पत्रं पतति।	= The leaf is falling in the well.
सज्जनः मित्रं पत्रं लिखति।	= The good man is writing a letter to his friend.
कृषिकः फलानि खादति।	= The farmer is eating fruits.
अनेके अश्वाः तत्र तिष्ठन्ति।	= Many horses are standing there.

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THREE GREAT FRIENDS—*Contd.*

happening warns you. First comes the conviction that the act you are contemplating is fundamentally wrong, but still perhaps you want to do it, and then some obstacle occurs, perhaps the warning voice of a friend, or some untoward incident.

Sometimes the indirect voice of the soul makes itself heard through birds or animals or trees or rivers or mountains. Many, many stories are told of how men have been prevented from doing wrong through a natural accident. But people do not know how to interpret these things in a rational way. The most rational way is to regard such happenings as the warning voice of the soul.

There is yet another way by which the soul speaks to us, not directly nor through others, but in dreams. Sometimes we hear or see or feel something wonderful in dream. The more highly our nature develops the more our dreams become clear and prophetic. Most people's dreams are the result of their wrong living, their wrong eating, wrong breathing, wrong sleeping, wrong deeds. Such people are deprived of the counsel of a very great friend, the counsel of Dream. But fine souls like Yogis live rightly, so their dreams tell them the right thing. Hence it is quite correct to conclude that dream is the friend of man, is the voice of the soul.

So we see that we have th friends on earth, three frie who never leave us. The firs the direct voice of the soul, t second is the soul's indirect wa ing, and the third is the manif tation of dream. And that m I am sure, will live in happin and with the greatest benefit himself and to his friends and the great wide world who c stantly reviews and checks forward activities and regula his deeds by the combined voic of those three friends.

Books are also our great friend but books are not always with u but these three faithful comp nions are with us all the twent four hours and we can derive knowledge from their oracle t terances.

In very ancient times, wh there were not many libraries Universities and hardly anyone hold lectures, great seers and pr phets lived. They lived alone, f away in the mountains or in th forests, in deserts, or by th ocean, and they saw many wo derful things of this world, a of the world of the stars and th world beyond death. We ha records of the marvellous know ledge of these great men of a cient times. And how did the hear those things, how did the attain to their wonderful know edge? It came to them from thes three friends.

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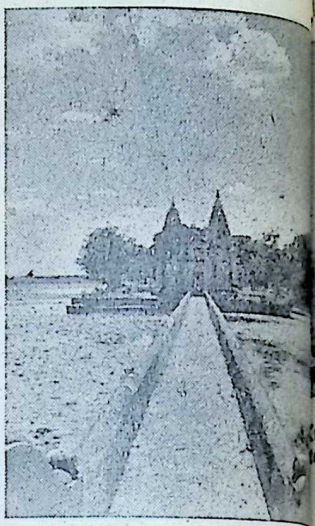
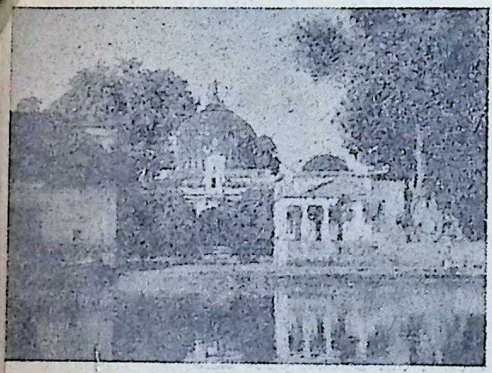
SCENES FROM HOLY

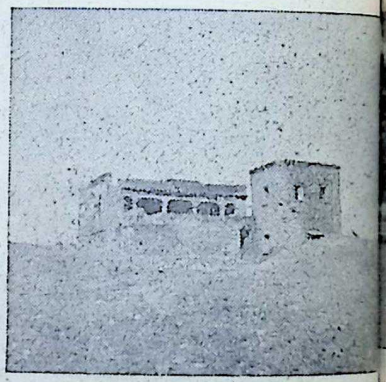
Here the 5th Session of Sanskrit Vishva Parishad is being held on 11-13th January 1957 under the Presidentship of Rashtrapati Dr. Rajendra Prasad.



Shravananath Temple in the t Kurukshetra with the bridge lea it.
Photo: Shri S. S



Temple of Sthanveshvara Mahadeva on the bank of the river Saraswati. Thanesar represents the old Sthanveshvara, renowened as the capital of Emperor Harsha.
Photo: Shri A. K. Ghosh



The site known as "Harsha's mo
Photo: Shri A. K.

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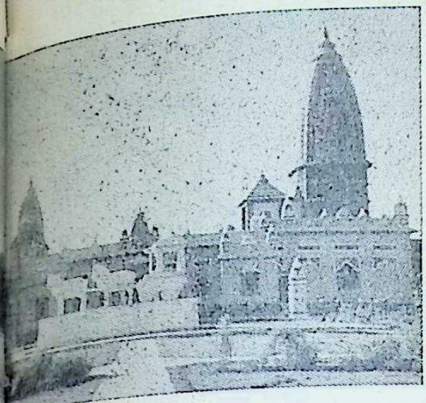
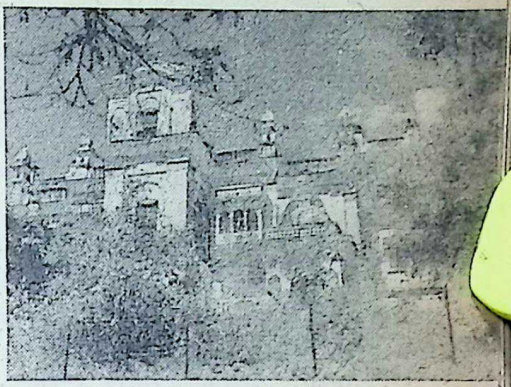
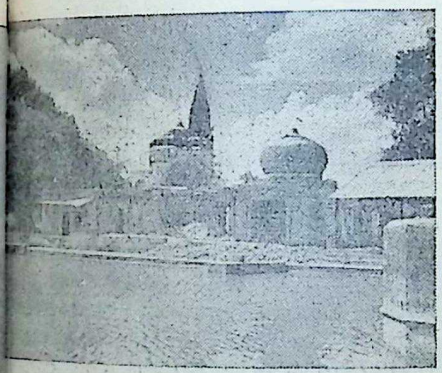
KURUKSHETRA



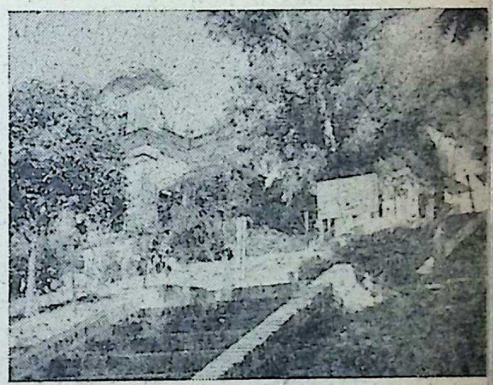
Krishna's Marble Chariot with four stallions—Birla Temple, Kurukshetra
Photo: A. K. Ghosh



Gita Bhavan—Kurukshetra University Office.
Photo: Shri S. S. Puri.



The Sannihita tank and the Lakshmi-narayan Temple, Kurukshetra—
Photo: Shri S. S. Puri.



Kurukshetra University Office on the Kurukshetra tank with steps.—
Photo: Shri A. K. Ghosh

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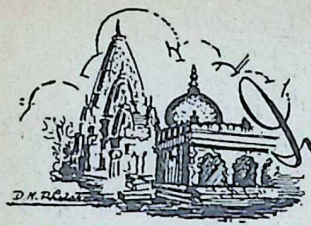

Immortal India—62

J.H. DAVE

AMRITSAR

AMRITSAR in Punjab is the chief centre of Sikhism. There are four *taktas* of Sikh religion. The *takta* at Amritsar is known as Sri Akala Takta Sahibi. The other three *taktas* are Sri Patna Sahibi, where Guru Govind Singh was born, the Anandapur Sahibi, where he established the Khalsa, and the third Sri Hajur Sahibi at Abichalnagar where he gave up his body. In Amritsar, there is also the sword of Guru Govind Singh.

Amritsar was known by the name of Chak. This city was established by Guru Ramdas who was the fourth Sikh Guru. After him it was named as Ramdaspur. Guru Ramdas constructed a big lake in this city and named it Amritsar or the lake of nectar.

The ten Gurus of the Sikhs are: Guru Nanak, Guru Angada, Guru Amardas, Guru Ramdas, Guru Arjun, Guru Hargovind Singh, Guru Hari Rai, Guru Hari Krishna, Guru Teg Bahadur and Guru Govind Singh.

Guru Ramdas, Guru Arjun, Guru Hargovind, Guru Hari R and Guru Hari Krishna used reside in Amritsar. Guru Ha govind Singh was born at a pla three miles away from Amrits and it is known as Gurudwa Sahib. He was born on 14th Ju 1595. Guru Teg Bahadur was bo in the Ramdaspura of Amritsar 1st April 1621.

The fourth Guru, Sri Ramda founded this religious capital the Sikhs in 1577 A.D. It was co structed upon a site granted b Emperor Akbar; as it was near t sacred tank, it came to be know as Amritsar. This city was attac ed by Ahmed Shah Durani in 176 He destroyed the town and defil the temples. The town was r built in 1764 A.D. In 1802 A. Maharaja Ranjit Singh roofed t great temple with golden sheet After this, the main temple known as the golden temp Maharaja Ranjit Singh also co structed the fort of Govind Gar

The city of Amritsar had twel gates. Between the station an

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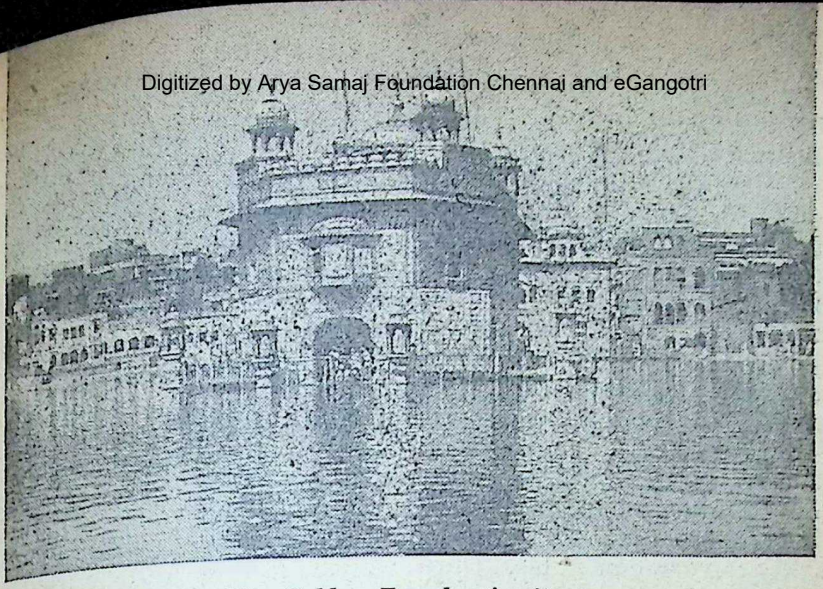

The Golden Temple, Amritsar

the golden temple is the Kaiser-bagh. Near the entrance of the temple is a clock-tower. The road to the east of the clock-tower leads to the Jalianwalla Bagh, which has become famous on account of the firing and the Martial Law in 1919.

In the middle of the city is the sacred tank called Amritsar which is about 475 ft. long and about the same measure in breadth. On all the four sides of the lake there are marble steps. In the centre there is the Gurudwara and the golden temple, which is also called the Darbar Sahib. On the western side of the lake there is a small bridge of about 200 ft.

This golden temple of Amritsar is considered as one of great wonders. It is said that no other temple contains as much gold in its construction. The buildings around this lake are known as Bunghas. To the north-west of this lake is the Takta Akal Sahib, with a dome which is gilt with gold. On the east there are two pillars known as Ram Garihia Minars.

The golden temple is also known as Har Mandir. It stands in the middle of the lake and the white marble bridge leading to it has on either side gilded lamps. The whole of the building, particularly the upper part, is covered with gilted sheets and on them are inscribed verses from the Granth Sahib in the Punjabi character. On the roof of this temple is a small, but highly decorated, Shish Mahal, where the Guru used to sit.

There is a great festival in Amritsar at the time of Divali in Kartik.

Guru Nanak is the founder of Sikhism. He was the first Guru from 1469 to 1538 A.D. He was born

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at Talwandi, also called Nankana Sahib in the Punjab. He had travelled widely in India and even outside. He tried to harmonise the religious teachings of his time, and was the author of numerous religious and devotional hymns which became the nucleus of the sacred scripture of the Sikhs known as the *Granth Sahib*. After him, there were nine other Sikh Gurus and they developed the system taught by Guru Nanak.

The condition of the Hindus in the Punjab at the time of Guru Nanak was very deplorable. Guru Nanak analysed and understood the condition of the Hindu community of his time and came to the conclusion that a religious revival alone could save the Hindu community from humility or effacement. The second Guru was Angada. He invented the Gurmukhi alphabet, which is the sacred script of the Sikhs.

The third Guru Amar Das started the institution of common kitchen known as Langar. This was with an intention to abolish the caste system. The fourth Guru Ramdas founded the city of Amritsar as stated above and started building the famous golden temple which is known as Har Mandir. The fifth Guru Arjun compiled the *Adi granth* which is the nucleus of the present *Granth Sahib*. He became both the spiritual as well as the secular head of the Sikh community. He gave the Sikh community "a code, a capital, a treasury and a chief." His rising power attracted the attention a envy of the Moghul Emper Jehangir.

The sixth Guru was Hargovi He used to carry two swords, representing his spiritual aut rity and the other his secu authority. He fought against Moghuls. The seventh Guru H Rai fought with Aurangzeb. H Krishna became the eighth Gu at the age of five, and died at age of eight. He was followed the ninth Guru Teg Bahadur. was seized by Aurangzeb and ex cuted in 1675 A.D.

Guru Govind Singh, the ten Guru was the last of the line Sikh Gurus and after Nanak, became the most celebrated Gu He was born in Patna in 1666 A on Pausha Shukla seventh. was the son of the ninth Guru T Bahadur and his wife Gujari De When he was nine years old father was executed by Aurang at Delhi. He had immediately take charge as a Guru at Anan pur. He was married to Jito D of Lahore. He had four sons, t of them died while fighting wi the Moghuls and the other t were fixed in a wall and killed martyrs. Guru Govind Sin founded the Khalsa, which w the militant theocracy of the Sik intended to oppose the strength the intolerant Moghuls. Guru G vind Singh broke the spell of th invincibility, inspired the Sik and brought to them new lig He gave them the baptism of t sword and added the suffix of t

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word "singh" or lion to their names.

After the death of Aurangzeb, Bahadur Shah became the Emperor with the help of Guru Govind Singh and the Emperor remained a friend of the Guru. The Guru organised the Sikh community religiously and socially. He abolished the succession of the Gurus and in the place of Gurus he established the Granth Sahib. The Guru had gone in the South on the banks of the river Godavari and it was stated that he was treacherously killed by a Pathan at Nanded, in Hyderabad.

Another version says that after commanding that the *Granth Sahib* should be revered as the Guru, Guru Govind Singh started on horseback and disappeared. The place where Guru Govind Singh was born in Patna, in a lane near the Chowk, is known as Hari Mandir.

The *Granth Sahib* contains the hymns composed by almost all the Gurus. It also contains some hymns and songs composed by some Hindu and even Muslim saints. The teachings of the Gurus are also incorporated here. These hymns are set to music and can be sung in different *ragas*.

Guru Govind Singh came as the hero who destroyed the idea that the Moghul Empire was sacrosanct or that the Hindus were either degraded or demoralised. He emancipated the people from the chains of religious superstition and also political bondage. He inspired a feeling of nationalism among the people, and created "saint-soldiers" by perfecting the organisation started by Guru Nanak. He taught the Sikhs to lead life according to a definite model. The Guru lead the disciples and commanded their whole being.

The Sikh means a *sishya* or a disciple who is closely associated with his Guru, who gives to his pupil inexhaustible strength and power. Guru Govind Singh says "Khalsa is my other Self. I have my life and being in him." A single Sikh when he embraces his Guru is not one but one-lakh-and-a-quarter.

The Sikhs are ordained to have the following five things; wearing short drawers or *kacha,* putting on an iron-ring on the right arm, known as *Kada,* keeping a sword or *Kripan,* keeping long hair or *kesh* and also keeping a comb or *kangh.* These are the five things that the Sikhs are invested with from the time of their baptism.

The following passage in the *Adi granth* describes the conception of the Supreme Being: "The one *Omkar* is that whose name is Truth; it is the Creator; it is the Spirit without fear, without enmity. It has a timeless form, which is not produced from the womb. This True One existed in the beginning—even before the beginning of time—. The True One is, and Oh Nanak! the True One, will always also be!"

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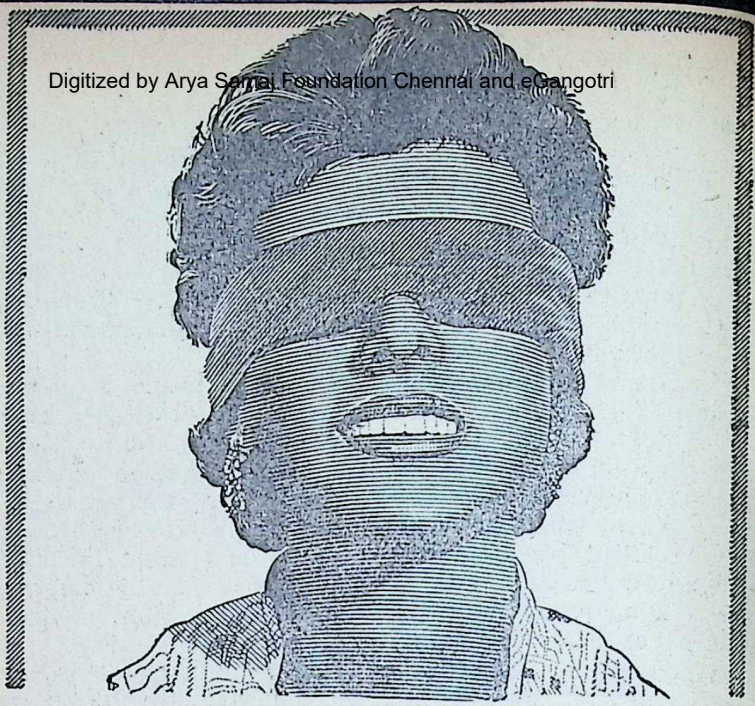

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Our Fortnightly Profile—62

LESTER PEARSON

CONTINUED success in diplomacy comes to very few individuals and many of the top-notchers in this field have their spells of sunshine and shadow. Eden is no longer the Golden Boy of Diplomacy and Dulles has incurred the wrath of half the world by his alarms and excursions. Mr. Lester Pearson, currently Minister for External Affairs in Canada is one of those rare statesmen who have the art of getting on without treading on the corns of anyone for 29 long years. He will be sixty this April.

Civil service, war, diplomacy—these have been the three theatres in which Pearson has covered himself with honour and glory.

Stemming his origin from a Methodist Minister in Ontario, Pearson during his infancy saw that his country was under the domination of Whitehall. He had his education at Oxford where he was a Rhodes scholar. He distinguished himself in the playing ground where he was conspicuous as a hockey player.

He started life as a Professor of History in Toronto University where he married one of his bright students, Miss Maryon Elspeth Moody. However, he was soon drawn to the political field, his first assignment being First Secretaryship in the Department of Foreign Affairs. On his way up he served as counsellor to the Canadian High Commissioner in London and functioned for a while as Minister to the United States. He was lucky in his points of vantage, first at the League of Nations in Geneva, then for six eventful years in London when Hitler's shadow began to darken Europe. Pearson was one of those who had no doubt in their minds that Germany was out to aggran-

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dize and pull down the fabric of peace.

The most trying period of his career was to come after the war when he had to evolve a clear-cut foreign policy for his country. Canada where there are a number of French settlers could not base her political existence on the Commonwealth alone nor could she be too much attached to the United States. It was in this atmosphere that the first drafts of a North Atlantic Pact were made. Six weeks later, at the insistence of St. Laurent and the retiring Mackenzie King, Pearson joined the Cabinet as Minister for External Affairs and has continued to hold his post. A year after the signature of the Atlantic Treaty, to which he had contributed brilliantly, the Korean War broke out. MacArthur seemed to be leading his country to a world war. Relationship between the United States and the United Kingdom became strained. At this juncture, Pearson's skill and tact came to the fore. In the forum of the United Nations Assembly where the United States was advocating a tough policy towards China, he pleaded for moderation.

Again it was due to his initiative that both Russia and America agreed on the plan for the partition of Palestine. He is one of the prime architects of the Atlantic Alliance. He presided over the Lisbon meeting of the North Atlantic Council in 1952 and that year he was elected president of the General Assembly of the Ur ed Nations. Earlier, at the Co monwealth Prime Ministers' C ference at London he was mai instrumental in finding a way of the Korean riddle.

In the last few years he paid more attention than other Foreign Minister in maki NATO a working concern.

Pearson's travels have tak him to Russia, India and Mala While in this country he oper the Massanjore Project for construction of which Canada h contributed ten crores of rupe It was due to his plea that were able to get an XR ato reactor.

In private life, Pearson is a lightful person. He hates rough and tumble of campaigni politics and abhors theatrical monstrations at social parties. a small company his charm as conversationalist shows off to a vantage. He is also a gift speaker. On the radio or tele sion sets he has few peers in rea wit and repartee.

He bases his political philo phy on the middle path, on str ing a mean between the Uni Kingdom and the United Stat Some Britons have accused h of being too pro-American wh some Americans have accused h of being too pro-British. T truth is that he is thoroughly p Canadian.

He has none of the sarto

(Contd. on page 61)

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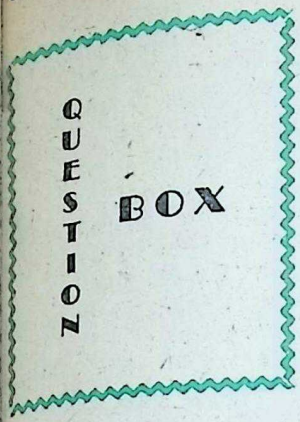

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

151

Sri K. Balakrishnan, Kirkee, Poona-3.

Q: *Why is it that when individual freedom and civil liberties are being so much talked about, we find that the State is getting simultaneously more and more powerful?*

A: By its very nature, a Social Welfare State, which is pledged to raise the standard of living of its people swiftly, has to embark upon activities which regulate and influence most spheres of life. In that sense the State has to become more powerful. But the whole structure of Indian life is based on the recognition of human individuality. Expression of opinion in no part of the world is freer than in India. Religious freedom obtains here as in no other country. And if you see the records of the High Courts in India, you will see that civil liberties are fully maintained.

Your question arises not from an examination of actual facts.

152

Sri T. S. Sinha, Allahabad.

Q: *What are the exact implications of the Socialistic pattern of society for which the Government is working? Does it mean that the rich will become poor and the poor poorer?*

A: The expression 'Socialistic pattern of society' as used in reference to India, has to be understood in the context of the conditions of India as well as the policy followed by the Government. It implies a more equitable distribution of wealth, constant effort at raising the standard of living, the removal of social disabilities and the introduction of

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an ethical content in social work, so as to lead to better living, not only economic, but moral and spiritual. If the rich become richer and the poor become poorer, it is neither a socialist society, nor even a capitalist one as understood today in, say, a country like the U.S.A.

153

Sri E. Desingusetty, Chirtanoor, Chittoor District.

Q: Please enlighten us on the theory of Karma. Does the principle of Karma theory apply to the animal and insect kingdom? What is the first cause for the first birth of a human being?

A.: The *Karma* theory is a vast process of transformation by which the soul, after one form or body is dissolved, takes another form or body. This is an evolutionary process by which Matter is transformed into Life; Life into the Mind; the Mind into the Higher Mind, till the Spirit completely transmutes the animal instincts into fundamental aspirations.

154

Sri S. Srinivasa Rao, Lecturer in English, V.R.S. College, Chirala.

Q.: Is the world progressing? Will you please say whether there has been a material as well as spiritual progress in the world or only a change? All change is not progress. Man is not happy today. I should like to have your views on this point.

A.: If by progress is meant the multiplication of material comforts, we have made considerable progress. If it is measured in terms of the number of men to whom opportunity for leading a better life is available, we have also made progress.

2. The world has shrunk on account of easy communications, and a world consciousness in favour of upholding the moral order is emerging on a worldwide scale, which did not exist before. In this sense also there has been a change for the better.

3. If by progress is meant that the human mind at its best has reached a higher level of moral strength, aesthetic perception or spiritual insight, there has been no progress.

4. In the past the life of the masses moved within the four corners of customary existence dominated by religious sanctions. People, therefore, were more contented and happier. Now that contentment has largely disappeared. Individual and collective selfishness is more expressive than before. Religion has lost its hold. In this sense, therefore, we have gone back.

5. If progress is measured in terms of greater regard for

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Truth, Love, Beauty or Joy, which only comes through God-mindedness or in the quest of attachment, wrath and fear, or in efforts to lead the life in Spirit, there has been a decided set-back due to organised propaganda of Godless materialism.

155

Sri B. Bhima Rao, B.A.,B.L., Bellary—2.

Q.: Why did Dharmaraj stake his wife Draupadi in gambling? What do you think was the reason?

A.: According to one of the fundamentals of our Indian culture, a wife and husband are inalienable parts of each other. Draupadi was such an integral part of Dharmaraj. Evidently he staked her because he felt that it was dishonourable to withdraw from the game while leaving an integral part of himself, his wife, unstaked. Perhaps, he also thought that he must leave the issue to be decided by God, whether Draupadi should remain free or be a slave as he had become.

LESTER PEARSON—*(Cont.)*

trappings of diplomacy. Generally he dresses either in a business suit or a sports jacket and slacks. He had a spell of adventure in the first world war when he served with an ambulance unit at Salonika and later briefly in the Royal Flying Corps where his career had a dramatic end in a crash hundred minutes after instruction. It is stated that in his younger days he coached football and hockey players and for a time played professional baseball.

He is happily married and has two children. His friends have nicknamed him "Mike" because when he was young he looked like a cartoon Irishman.

Between him and Prime Minister Nehru there exists a strong bond of friendship. They have met many a time, at Delhi, London and recently at Ottawa.

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Simhasana Dwatrimsika—36

VIKRAMA BECOMES A PARROT

INTRODUCTION

In one of his half-yearly exiles, King Vikramaditya cultivated the friendship of a danseuse by name Aparanji. Despite the protests of Bhatti he believed that she was really devoted to him. But Bhatti ultimately proved that she was anything but devoted. Asked how he was able to judge her correctly, Bhatti replied that Bhadrakali had revealed to him her true intentions. Learning that there were only 25 days more for the period of exile to come to a close, Vikrama despatched Bhatti to Ujjain and stayed back alone. The statuette now relates what happened to Vikrama during these 25 days:

Said the statuette:

ON his younger days King Vikrama had a classmate by name Vijaya who was an ironsmith by birth. They were such fast friends that there was practically no secret which one knew and the other did not.

One day Vijaya asked Vikrama to teach him *indrajala* (magic arts) in which the latter had attained proficiency. Bhatti who was a common friend, when he knew of it, dissuaded Vikrama from complying with that request; for instinctively he felt that Vikrama was looking for trouble. But Vikrama brushed aside Bhatti's fears and taught Vijaya the eightfold *siddhis: anima, mahima. garima, laghima* etc. By them one could even leave one's body and enter into another's dead body.

Vijaya became an adept in the new art and his initial successes went to his head like old wine and he there and then planned to become King Vikramaditya and sit on this throne one day or other.

While Vijaya was thus waiting for an opportunity news came to him that Bhatti had returned to the capital while King Vikramaditya stayed behind. Vijaya jumped at it and repaired to the forest searching for King Vikrama. He spotted him after a day's search.

King Vikrama was overjoyed at seeing his old friend and welcomed, "Vijaya, how glad I am to see you! How are things? Your business is prospering?"

Vijaya folded his hands before his king and friend, and nodded his head in the affirmative.

After a few minutes' rest, they

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together went out hunting the wild animals of the forest. It was noon and they became thirsty on account of the morning's hard work. Sighting a pool, they got down and drank handfuls of the crystal water and rested below a huge banyan tree on the roadside.

That tree happened to be the favourite resort of the parrots of the region. King Vikrama lay down on the green with his head on the lap of his friend who was sitting. The cool breeze that was wafted on them induced the much needed sleep to the pair and they felt drowsy. King Vikrama however, could not sleep. His mind was wandering from one subject to another. At that time he noticed a pair of parrots engaged in amorous play in a secluded branch which was right above his head. As they were playing, the male parrot suddenly fell down dead. On seeing it, the female parrot became first desolate, then flew down and turned her dead partner with her wings and feet pathetically. King Vikramaditya was greatly moved by the sorrow of the bereaved parrot and suddenly he felt he should comfort the female parrot. So he called into action his magic powers and leaving his own human body entered that of the dead parrot. In a second the dead parrot came back to life and on seeing that, the female one danced with joy and together they flew once again to the top of the tree where they chirped and played once again merrily. King Vikrama in his parrot body did all that was in his power to make the female partner feel wonderfully happy.

Vijaya was really awake at the time of the above occurrance, and noticed the drama of the parrot pair. But it did not strike him at first that Vikrama had entered its body. But when he chanced to look down, he found that Vikrama's body was lifeless which struck him immediately that he must have entered the dead parrot's body! Here was his golden chance, he thought. So he immediately exercised his own powers of magic and entered the body of King Vikramaditya.

Seeing that the two parrots were too engrossed to notice him, he put on the accoutrements of King Vikramaditya which were lying aside and slipped away from the place. He made straight for Ujjain.

As soon as he was within sight of the city, he sent word through passers-by to Bhatti that King Vikrama had returned and he was waiting at the outskirts to be received. When Bhatti heard this news he became sceptical, because he saw no reason why his lord should change his mind so suddenly. Further, there were several days more for the expiry of the exile period. He felt that some mischief was afoot and he blamed himself for leaving the king to fend for himself in the lonely forest. However, he arran-

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ged for a suitable reception and himself went ahead to receive the king.

"Hallo Bhatti, how do you do?" asked fake Vikrama. Bhatti replied suitably and finding that there was little difference between his master and the new one, he resolved that he should find out the mystery behind the sudden reappearance.

The new Vikramaditya was taken round the city in procession as usual on the royal elephant and as soon as he reached the palace, Bhatti sent word to the king's harem about the king's arrival. He also gave them to understand that he suspected some mischief in the sudden reappearance of the king and that somebody was possibly impersonating him. Consequently, the queens should not permit the newcomer to enter the zenana on the pretext that they were at the moment observing *Gouri Vrata* and it would last for ten more months. The news was duly conveyed and the queens had no difficulty in believing the story, because it came from Bhatti.

When as usual the new Vikrama entered the harem during the course of his visit, the chief servants informed him decorously of the *Vrata* of the queens, adding that they would prefer the king not to enter the harem for ten months. The new Vikrama asked Bhatti "Is that true, Bhatti?"

"Yes, my lord; because we were in the forest, we were not informed of it", replied he.

Subsequently Bhatti introduced the new king to a few danseuses of the palace with whom the new Vikrama felt perfectly at home. He utilized every opportunity to enjoy the luxuries of the fabulous king of Ujjain. So much so, the affairs of the State came into the hands of Bhatti in their entirety.

Bhatti in the meantime was thinking of the way by which he could trace out his master. He was convinced that the real Vikrama was lost in the body of some beast or bird of the forest. While it was so difficult to trace even humans, it was much more so to trace the denizens of the forest. But he comforted himself at the thought that his master being what he was would certainly manifest himself in a way that was not common. Consequently he was constantly on the hear-out for things of extraordinary happening all the world over by which he could make a beginning.

Really, Vikrama who transformed himself into a male parrot became so thoroughly engrossed in his new environment and experiences that he clean forgot his past. Even in his bird-life he could carve himself out as a leader. In a very short time his outstanding abilities of leadership attracted the entire community of parrots of the region which started surrounding him day in and day out. If he sortied down to the banks of the lake to quench his

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thirst, the whole parrot-community of the place followed him. If he slept all of them slept.

It was therefore not unnatural that a hunter of the place became fascinated with this community life of the parrots, not because of its rhythm, but because of its value in terms of money. So he was counting the days when he would be able to lay hands on them.

It so happened that one day he found himself just beneath the tree which the parrot group had made its temporary home. While they were out he spread out his huge net cunningly and gummed the branches, and was waiting for the birds to return. The birds as usual following their leader returned and settled themselves on that tree the same evening when lo! all of them without exception found themselves trapped. They raised a hue and cry and accosted their leader with this question: "Sir, we have been your true followers all these days and now we find ourselves in trouble as a result. Now tell us the way to get out of it."

Vikrama the parrot replied: "Friends, don't get disheartened. There is only one way to get out of this difficulty. When the hunter pulls down the net, all of you should feign death and not until you hear a signal from me you should open your eyes or move your limbs. Thinking that all of us are dead he would assuredly leave us behind when we can make good our escape."

In the meantime the hunter who was witnessing this wholesale catch from a hiding-place, was gloating over his good fortune in having such a huge haul and was counting the coins imaginarily he would get from buyers and the mansion he would build and the clothes he would buy for his wife and children. He even promised a double offering to his favourite deity!

When he felt sure that all the birds were securely caught in his net, he made his appearance visible and climbing the tree pulled out the net with the deftness of a skilled craftsman. Yards and yards of net came into his hands each with a crop of catch and not till he pulled out the last lap did he feel safe, but when he started examining them, he was startled to see the first one dead. He went on to the second parrot, and that too was dead. "What a bad luck?" he exclaimed. The third, fourth and everyone of them was dead. His heart nearly broke and all his calculations tumbled down. Still he continued to examine the remaining parrots. Until the very last, he was hopeful, but all of them were dead.

As he threw down the last dead parrot, the knife which he was holding, accidentally fell down and that proved to be the signal on which all the 999 parrots flew into the sky. This alerted the hunter who suddenly closed down on the last parrot which was right below him. He caught it in his hands

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and shook it violently as it became suddenly clear to him that it was that leader-parrot which was responsible for the whole game which made a fool of him.

"I shall munch your head now," roared he.

The last parrot was none other than King Vikramaditya, who slowly opened his eyes and addressed the hunter, "O! hunter, what can I do if the other parrots flew away? Now that you have caught me, what will you gain by killing me? On the contrary, if you follow my advice you will gain a hundred times more than what you will, by the sale of those parrots. Will you listen?"

The hunter was astonished to hear a parrot speak human language.

He replied, "Yes, I am willing to listen".

Said the parrot: "Now you take me to the bazaar where the richest merchants are doing business and if you show me to them, I promise I will get you a real treasure."

The hunter was impressed by the request and accordingly he took the parrot to the bazaar and was soon offering it openly for sale.

A few of the passers-by casually asked its price. He replied, at the instance of the parrot, a thousand gold coins. But those people did not even look at him for the second time thinking that he was mad.

As the day wore on, the hunter became disheartened. At th time a rich merchant-prince name Soma passed that way. H was a young cub and his fath was a gold merchant. Like othe he too sparingly had a look the parrot which the hunter w offering for sale. Being stru with its beauty he casually ask for its price when the hunter r plied as usual, a thousand go coins.

"What?" retorted the you merchant. "One coin is the usu price, but because this is a lit more beautiful, you can legit mately ask for one more coin, b never this fantastic price. Wh do you say?"

On hearing this, the parrot itse replied: "Hullo merchant! loo here, you say I am very cost but I give you a challenge. Yo buy me at that price and leave m at your shop and within on month, I shall get you ten-thou sand gold coins. Are you game?

When the merchant-prince hear that, he was not only astound by the bird's performance, b was greatly convinced of its ab lity to do as it told.

Without speaking a word h wrote out a *hundi* for a thousan gold coins and gave it to the hu ter who gratefully handed ov the parrot in return to the me chant.

Soma took the parrot and wal ed straight to his father's sho It so happened that at that ver moment, his father was starting new business for him. The arriv

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of the parrot at that moment augured well in the eyes of those assembled.

All the guests assembled were suitably served with *tambul*, fruits, drinks, etc.

Immediately after, Soma gave orders for making a golden cage inlaid with nine kinds of gems in which he put the parrot and hung the cage permanently before the counter. The parrot was given royal food at the appropriate hours.

After a few days the parrot addressed Soma, "My dear sir, I want to advise you on one thing. If you listen to it, I am confident that you will be amassing huge wealth. All that you have to do is to put up luxurious cushions all round the place and ask your customers to be seated comfortably and leave the bargaining to me. Do you agree?"

"Right, go ahead," said Soma and he did as the parrot had asked him.

Within a very few days, Soma's shop was crowded with buyers and his profits were mounting every day.

In a short time Soma completely left the management of the shop to the parrot. placing only a few assistants at its disposal and himself hardly attended the office.

The secret of the parrot's success was, of course, its clever banter, sense of humour and above all its extraordinary behaviour. People even came to it for adjudication of family disputes! They naturally did not demur even when the parrot demanded exorbitant prices. They willingly paid, because the parrot was the wonder of the age.

In a very short time Soma became ten times richer than his own father, who was reputed to be the richest merchant of the place.

In the same city, Magadhapur, lived a danseuse by name Rupasundari. Only the richest people of the town could afford to make her acquaintance because she demanded one thousand gold coins for her company! Consequently Surya Kesari, the heir apparent of the State, Matsya Vallabha, the Minister, Vijayaranga, the Commander-in-chief's son and the Tehsildar's son etc. were the only people who could frequent her house. Of course, Soma too belonged to that distinguished coterie.

On one day, two poor brahmins of the place were bathing in the local tank adjoining the temple. One was called Sastry and the other Dikshit. On that day while they were bathing early in the morning, Rupasundari's maid-servant too happened to be washing her clothes by their side.

At that time Sastry confided to his friend Dikshit: "Dikshitji, I had a strange dream last night, that I had the company of Rupasundari, the danseuse!"

(*To be continued*)

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INDIA'S ANCIENT LITERATURE. An Introductory Survey. By Kewal Motwani. Published by Ganesh & Co. (Madras) Private Ltd., Madras. pp. 64. Price Re. 1/-.

In this booklet have been collected the articles Dr. Motwani contributed to the *Ceylon Observer* on the ancient literatures of India. By their nature, they are addressed to a people not so fully acquainted with their contents, as we are. Nevertheless they give an intelligent insight into the subject. The author succeeds in giving a bird's eye-view of the Vedas, Upanishads, Ramayana, Mahabharata, Puranas, Smritis, and Yoga. It is a very good introduction.

THE DIVINE LAW. By S. Subramanya Iyer. Published by the Author, Madanapalli (Andhra). pp. 40, Price Re. 1/-.

This booklet contains the reflections of the author on subjects like the cosmic pattern, personality of man, Dharma, the four stages of life, nature of religious experience, Sanatana Dharma, Moral Law, etc. Based as they are on reliable traditions and texts, their perusal is bound to prove of great benefit.

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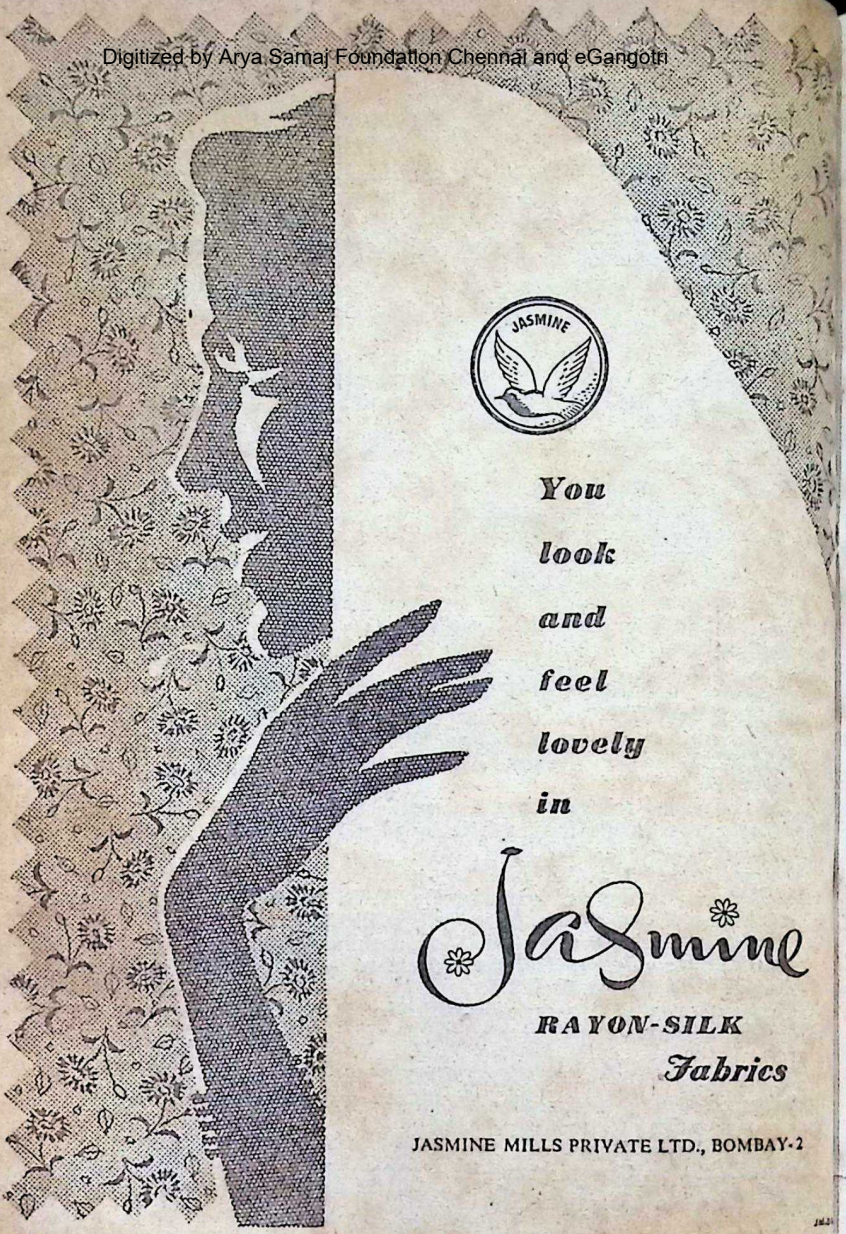

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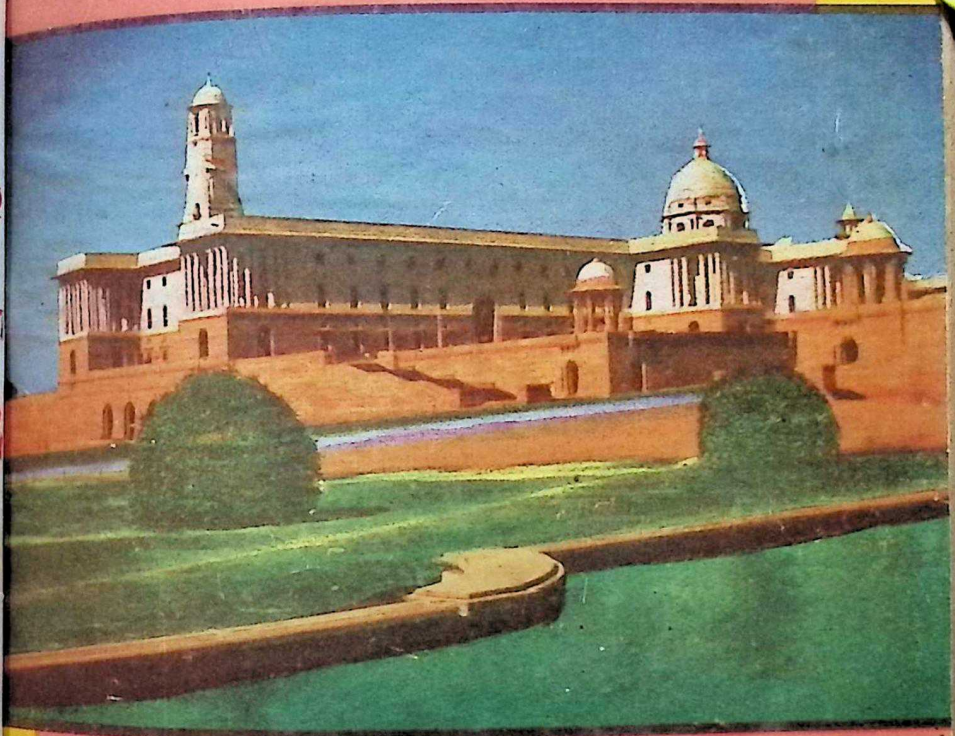

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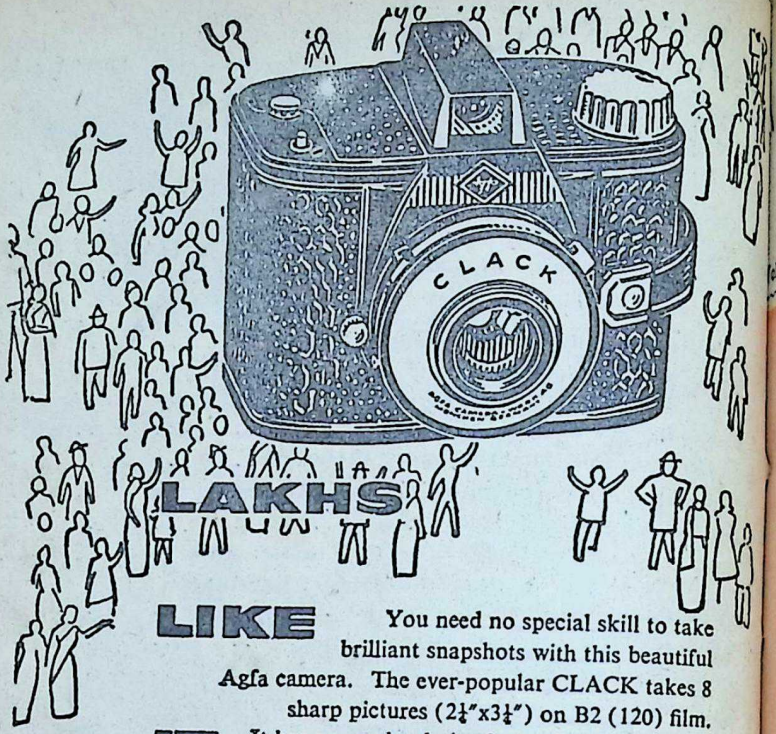

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I–89–i

Vol. III, No. 13] [JANUARY 27, 1957

INTELLIGENCE AND VALOUR

तं नो दात मरुतो वाजिनं रथ
आपानं ब्रह्म चितयद् दिवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे
सनिं मेधाम् अरिष्टं दुष्टरं सहः ॥

Give us, O Maruts, a good steed in the car,
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Give food to Your worshippers, and, to Your bards in battle, give winning intelligence, and valour
that is unimpaired and difficult to surpass.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 119

★ 15th AUGUST, 1947 ★ THE NEHRU AGE
★ AS I SAW IT THEN

Raj Bhavan, Lucknow
JANUARY 27, 1957

MY YOUNG FRIEND,

NINE years have passed since August 15, 1947 and yet the memory of that Day of Independence is still fresh in my mind.

About midnight of the 14th, we assembled in the Constituent Assembly Hall, well-lit and well-decorated for the occasion. We, the members, were in our seats; I in mine, in the second row, just behind the Sardar; Shankarrao Deo in the seat next to me. Besides the members, there were a few distinguished guests too.

Lord Mountbatten entered, as fine-looking and distinguished as ever, took his seat, transformed India into a full-fledged Dominion and himself into a constitutional Governor-General. Oh! the pride and glory of that moment.

If I gave you my impressions of that day, as I carry them with me to-day, it would be a ten-year s affair. But a few days a August 15, 1947, as is my hab wrote down or dictated (I fo which) a note in my diary. would like to share those fr impressions with you. But I m first warn you that you mi have come across a paragraph two of it in some of my writi I believe in economy and s sometimes lift a paragraph or from my diary notes for use in article.

★

I wrote:

"Independence came, soo than I had dreamt of; more the end of an inartistically wo plot—abruptly, almost incon quentially. In 1902 I first be hazily to dream of independe but even as late as 1946, I felt t

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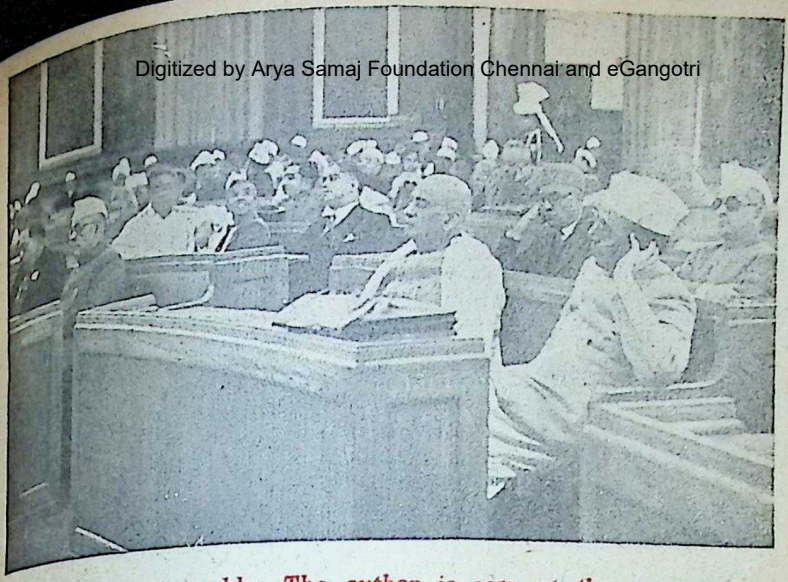

The Constituent Assembly: The author is seen at the extreme right.

dependence was far away, that would not come in my life-time. But how was I to know that it was round the corner? Two World Wars, a far-seeing arty in power in Britain, and a an with British tact and Ger-an thoroughness as Viceroy. d it came!"

I remember the exact moment which independence came:

"At a conference, to which some of us were invited, it was suggested that the Independence Act itself should give India the power to amend the Act itself. It was the lawyers' main contribution to the Act. The suggestion was sent to Whitehall—if I mistake not, by telephone—and within a few hours the reply came back that His Majesty's Government had agreed to the proposal. My heart then sang with joy. India was independent!"

I was lost in wonder at the tremendous significance of the event. I continued my note:

"A great thing has happened in the history of mankind. The whole of India—practically, for France and Portugal still occupy odd spots—has been rid of foreign occupation after I don't know how many hundred years. And by non-violent means! The bloody World Wars, the military reputation of the Indian Army and the not too non-violent activities of some of our patriots during the 'Quit India' Movement, no doubt, have been considerable contributory factors. Whatever the contribution of Non-violence to our achievement of independence, this is the first time in the history of man when an imperial power handed over independence to a subject people with the ease and courtesy of handing over a cup of tea. That is a landmark in this

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war-ridden, little sphere of ours."

"Further, a great Asian World Power has been born....."

I felt then that in that hour "one age had gone and another slipped in without anyone even noticing it. The age of Gandhiji had gone—that of Nehru had come".

This is how I described the change.

"In 1942 he (Gandhiji) asked me to leave the Congress, because I could not reconcile myself with his ideas of non-violence. Now some of his disciples are ardent conscriptionists. On many evenings, at prayer time, he bemoans the division of the country, which some of his disciples consider the last word in practical wisdom. He wanted August 15th to be a day of sorrow; the country is celebrating it as the day of deliverance. He wants Hindustani and two scripts; an overwhelming majority of Congressmen want Hindi and Devanagari. The national mind has been shocked into an appreciation of realities, in spite of the Father's hypnotic touch. But he still dominates the scene as the guardian-angel, the adviser, the commentator and the conscience-keeper of leading statesmen".

Referring to Panditji and the Sardar, I noted:

"The other event of almost equal importance is the emergence of Panditji on the world stage. This erstwhile prisoner of British power has, in a moment, become

Earl Attlee

the Nation's leader, the acknowledged leader of Asia, and one of the four great leaders of the world. He claims to be not only a politician, but there is an under-current of deep spiritual[ity] in him. Once I said of him that he is the only great politician in the world who has a genuine faith in democracy; I think the world shares this view. He loves great and noble causes temperamentally. The first Prime Minister of Free India has, in the moment of its birth, also become the foremost champion of world reconstruction."

"Independence has also given tremendous opportunity to the Sardar. He is made of the steel stuff of which Bismarck was made. His alert mind, his uncanny insight into human weakness

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Lord Mountbatten

understanding by the Gandhian influence."

"This seems to be the greatest piece of good luck for Independent India," I noted.

★

In my note I did not forget the Constituent Assembly. How could I? For nine months it had been almost my sole pre-occupation, and I was partial to it. I wrote:

"What a galaxy of stars of the first and lesser magnitude! Few world assemblies have contained the statesmanship, the wisdom, the brilliance and the eloquence which this Assembly can claim."

"Its spirit is represented by Dr. Rajendra Prasad. All his great moral qualities combine to make him the head of that body. Sweetly smiling, patient, indulgent, he makes every one feel at home and so guides them gently, without anyone discovering that he is being guided. He curbs turbulence by his very presence; he pulls up loquacity with an air of almost encouraging the speaker. Every section of the House has confidence in him. And he has had to pay the price—a heavy one for acquiring it. Whenever parties or interests disagree, they quietly leave it to the President. There was a storm in the party meeting over the singing of Bande Mataram. Suddenly some one proposed to leave it to the President. There was an almost unanimous vote to leave it to him.

The Assembly is always in a

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"Leave it to P. Smith" sort of mood, to use the phrase of P. G. Wodehouse."

Sri Jawaharlal Nehru

★

In that critical hour, however, one doubt oppressed me:

"Will this independence endure?" I have no doubt, "it will", I noted.

I continued:

"The Independence Act has given us complete independence, as well as a constitutional nexus with the British Commonwealth. India will be a Dominion, for some time at any rate, and the continuity of institutional life will be preserved. It makes the transition break-proof....It gives us a secure place in a world system and the help we need."

"The Dominion of India (less the seceding parts) will be just the old India, but at the same time, a new, independent, democratic Nation. This revolution does not look like one—particularly as Lord Mountbatten continues to be the Governor-General. It was a great act of statesmanship, the selection of this attractive Englishman as the first Governor-General of Free India. No power in history but Britain would have conceded independence with such grace; and no power but India would have so gracefully acknowledged the debt."

"But for Lord Mountbatten the present solution would not have come about; the partition would not have been swift and easy;

India and Britain would not h
been friends; nor, for that ma
would India and Pakistan.
for him, perhaps my friend Sir
P. would still have been mak
the evening and morning pap
'hideous'—to adapt a well-kno
quotation—with his flamboyant
solve to keep Travancore in
pendent!"

★

To quote again from the Di
note:

"Thus begins our voyage of
dependence, in smooth wat
with seasoned guides, well tr
and trusty. But there are d
gers. This great but ardu
venture begins on the morrow
the most catastrophic war kno
to men, amidst starving co
nents and jostling internatio

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Sardar Patel

ambitions; with the Soviet Union sprawling over Asia and Europe; with dollar diplomacy overshadowing the world. And it also begins with an unnatural division of what God and centuries have made one."

"Last thirty-five years, we have been brought up on a slogan: the naturalness and inevitability of Hindu-Muslim Unity. That this was wishful thinking has been proved in Naokhali, Bihar, Rawalpindi—in a hundred villages, by scens of thousands of men, women and children fleeing for safety. The Muslim—a hard realist—knew and exploited the hollowness of the slogan; the Hindu cherishes it still. Hindus love words and ideals, subject themselves to self-hypnosis and believe what they wish to."

"For a moment we awakened to realities; but a self-complacent outlook is already creeping over us again. We have divided the country, thanks to Jinnah. And now it is hoped India and Pakistan will walk down the aisle of history arm-in-arm, trusting and trusted beloved partners for life!"

"This may happen; or it may not happen; something else may happen..... But the man who hypnotises himself into this belief is a danger to independent India. Sovereign States are sovereign and a statesman would be a fool indeed if he trusted in God and forgot the presence of the other gentleman..."

"The only way to escape the danger is to acquire strength, financial, administrative, military and material, fast enough. A strong nation need not be aggressive or covetous; but a weak and divided nation, hugging the phantom of pacifism, is a temptation to aggressive nations, and therefore a positive danger to world peace. The characteristic outlook of an average Indian has therefore to be altered by conscription, if necessary. Every man has to be made to feel strong and self-confident, ready to defend the right. Any deviation from this straightforward path will destroy our independence."

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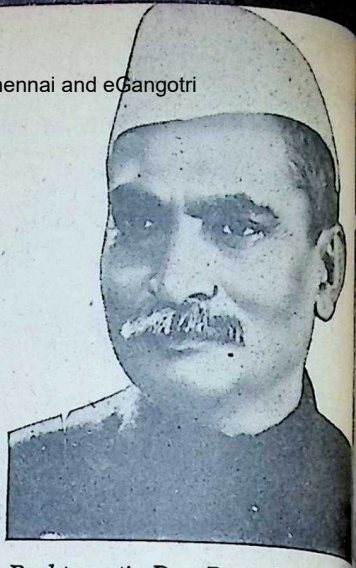
In taking stock of the position, I also referred to the other problems before the country:

"The next danger arises from the sagging economic structure of the country. Inflation, rising wages and lessening production; labour strikes and perverted social opinion which glories in them; scarcity of food and cloth; a depleted civil service creaking at every joint; and a vicious system of controls developing a festering source of corruption, strangling economic life: these are portends of a disaster which no mere political independence can avert. Independence will be weighed in the scales of the essentials of life. If they are not forthcoming, the political structure is sure to collapse."

"But the first and foremost obstacle to success in independence is the sense of frustration which has overtaken us. We wanted Akhand Hindustan; we have two countries. We said we were one nation; we are now two. We have one crore and seventy lakhs of suffering Hindus across the frontier, and we know not how to rescue them. We celebrate independence—yes; but we must do penance in sack-cloth and ashes. From the Father of the Nation to the man in the street a sense of frustration has seized hearts, demoralizing the general outlook, converting a triumph into defeat, and so shattering the Will to Victory."

"Our Will to Victory is impeded less by objective difficulties than by psychological hurdles. We are



Rashtrapati Dr. Rajendra Pras

still tied to the fragments of old ideological chariot: of In administered as one unit; of a peasement as the invincible w pon against barbarism; of a be in spontaneous processes based diversity generating an irresisti national consciousness; of a bl faith in agitational attitude producing strength by miracul processes." How we tided ov our difficulties is a matter history.

I rounded up the note on rather cautious note:

"If Independence is to be re this sense of frustration must overcome. We must deve faith, enthusiasm and a passi ate creative spirit. Pakis may provide serious problems. third World War may come so er than we imagine. The Brit frame-work may go. And dare not take the risk."

(Continued on page

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On the 30th of this month, we will be paying homage to the memory of the Father of our Nation, Mahatma Gandhi. That day being Sarvodaya Day too, it is as well that we reminded ourselves of the thoughts of the Master on the form of Sarvodaya Society he had envisaged for the well-being of human society.

SARVODAYA

Mahatma Gandhi

THIS body.....has been given to us, only in order that we may serve all Creation with it. And, therefore, says the *Gita*, he who eats without offering Yajna eats stolen food.

Every single act of one who would lead a life of purity should be in the nature of Yajna. Yajna having come to us with our birth, we are debtors all our lives, and thus for ever bound to serve the universe. And even as bondslave receives food, clothing and so on from the master whom he serves, so should we gratefully accept such gifts as may be assigned to us by the Lord of the universe.

What we receive must be called a gift; for as debtors we are entitled to no consideration for the discharge of our obligations. Therefore we may not blame the Master, if we fail to get it. Our body is His to be cherished or cast away according to His will.

This is not a matter for complaint or even pity; on the contrary, it is a natural and even a pleasant and desirable state, if only we realize our proper place in God's scheme. We do indeed need strong faith, if we would experience this supreme bliss. "Do not worry in the least about yourself, leave all worry to God."... this appears to be the commandment in all religions.

This need not frighten any one. He who devotes himself to service with a clear conscience will day by day grasp the necessity for it in greater measure, and will continually grow richer in faith.

The path of service can hardly be trodden by one, who is not prepared to renounce self-interest, and to recognize the conditions of his birth. Consciously or unconsciously every one of us does render some service or other. If we cultivate this habit of doing this service deliberately, our desire for service will steadily grow stronger, and will make not only for our own happiness but that of the world at large.

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Swami Ananda Acharya

THE lotus is a wonderful Indian flower which grows in the great lakes of Bengal.

There are three species, the white, the pink and the blue.

This flower of lotus is the symbol of Indian civilisation and from the most ancient times it has been utilised by Indian poets and philosophers for the purpose of teaching the great truths of microcosm and macrocosm.

And it is only natural that the philosopher should choose the lotus for illustrating truth, for the lotus is beautiful in every way.

It is not only beautiful in colour, in form, in its situation, but an indescribable, unearthly beauty attaches to it, and hence the deep spiritual mind of the Indian poet saw in the lotus the mystery of life and the mystery of the soul synthesised.

Soul and life are conjoined as are conjoined the colour and the fragrance of the lotus.

Soul together with life is placed within the physical space, as the lotus is placed in water, and to the Indian mind water is a s bol of *Rita*, the creative which existed in pre-crea days.

Within our body there many lotuses, that is to say, th are many cells which have f rm and the colour and the ar of the lotus, and within them here vitality and the incomp hensible soul. These lotuses all within the vertebra, begin at the seat and ending in crown of the head.

The lower end, the seed-end the source of vitality, the up end, in the crown, is the sou of soul.

Between these two extre there are at least twelve lotus each one being a kind of tele phic centre and having some cial function to discharge for regulation of the heart, the ene and the affections of our phy logical system.

The highest lotus, situated mediately beneath the crown the head, has a thousand pe and these petals are, as it we a thousand ideal engines.

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They represent all the wisdom, all the knowledge, all the virtues that this soul can develop.

But in the lowest, in the seat of life, dwells that vast force without which it would be impossible for the body to live, impossible for speech to speak, impossible for thought to think.

By the co-operation of these two centres, our spiritual life remains associated with our physical life.

In India we have studied very scientifically the whole physiology of man—and not only his physiology but his psychology as well—and we have found that man is not mere flesh and blood, nor is he mere thoughts, but that his existence is immortal, that his powers are capable of infinite expansion, that his virtues are as great as any virtues man can conceive.

The main result of this psychophysical study of man may be summed up briefly—man is divine at one end and undivine at the other. The life-side of man, which has its source at the base of the spine, is his egoistic, mortal, imperfect side, while the upper side is his divine, immortal, eternal side.

The question then arises, how can man, whose one side is so low and mean, become divinely great and wonderful?

The answer is that man becomes great in proportion as he succeeds in bringing the lower lotus nearer to the uppermost one. In other words the more the mortal ego is brought near the immortal God the more man's destiny becomes bright and glorious.

How to bring the lowest lotus nearer to the highest is a secret known only to the *Yogins*, and this secret is communicated to the disciple when he has remained faithful and practised renunciation for at least a period of twelve years.

It is so precious a secret that it cannot be given to the disciple at an early stage of his development. He must first learn the art of introspection.

What is introspection? Introspection is self-examination or the seeing into the inner chamber of the heart, the soul and the body.

By constantly endeavouring to examine what you are thinking, what you are wishing, what you are hoping, you will learn whether you are living or wishing to live an altruistic or an egoistic life.

Begin therefore by thinking every day what good you have done that day.

Be sincere; meditate on the lotus of life and pray that it may rise to the lotus of the spirit.

And pray too that the lowest cosmic lotus may rise to the highest cosmic lotus.

The lowest cosmic lotus is this earth and the highest cosmic lotus is the heaven of Truth, and your prayer shall be that this earth may be united to the true heaven. So

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avoid all struggle, all discussion, all controversy. Do not try to convert others, but first convert your own soul, your own heart. Let your soul trust implicitly in the goodness of God. Let God convert your soul, that is the highest conversion.

His purpose is fulfilled in many ways. Do not interfere with His ways, but try to acquire light and hold your light in your hand, well protected from storms, and walk on this dark earth in the light of that lantern.

Let God light the lantern in your soul and let that light be the sufficient reward of your life. Seek no other reward, make no other resolution in this life.

Throw away all petty ideals, all petty hopes, petty aspirations, which you had formed in your soul prior to the day of your initiation. Now you are a soldier in the cause of Peace.

We need strong, true men and women, and we know how to love them, how to look after them, how to guide them. We shall not desert them in their hour of need.

Look within and see the new star rising in the firmament of your heart. Let that star be the guiding star of your life. Look before you, with hope, with courage, and try to perform your task with all the fire of your soul, with sincerity, with utter devotion.

And when in the midst of your work you need counsel, you will always hear, wherever you are, the voice of the great Yogis, and you will know what to avoid a what to do. But always keep yo faculty of absorption in a state vigour. Keep in a living st that faculty which absorbs divi ness from the light within t soul.

For the Yogi that inner light his all—outside that light there nothing. And from time to ti as you walk on this dark ear you will see the flashing forth that light and hear the murmu ings of that voice. Go whereve you will, these two will neve leave you.

Keep your life clean as a morn ing rose; keep your speech clea as a true-tuned harp; keep yo eyes clean as the lustre of th evening star. These three— body, tongue and eyes—are th three outgoing forces of the i ner life. Let not these, by bein unclean, react upon the source light.

Look at the morning sun whe it is rising and say to yourself "May my life be as clear as th morning sky, may the light of m soul be as radiant as the light the rising sun." And the sky an the sun will help you. You mus seek every opportunity of self improvement.

When you go through the ave nue of trees on your way hom say to them: "May my life be sweet, as fresh, as fragrant, patient as you are." And to th brook say: "May I have such h

(Continued on page 24)

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Our Road To Socialism

A. C. Guha

"I am quite firm in my conviction that we in India have to follow the democratic path in establishing Socialism. It may be that by leaving this path, we may achieve more rapid progress. I am, however, not willing at any price to leave the democratic path. I think that by following democratic principles, a country can strengthen the roots of Socialism in its soil in a much stronger manner."

—Jawaharlal Nehru

OUR approach to socialism has been somewhat unconventional, i.e. not quite in the line adopted by the socialist countries of Europe. On account of this, we have received from some quarters criticisms and jeers instead of appreciations.

It has been claimed by them that there is only one pattern of socialism and only one way to reach socialism.

Marx has given a particular stamp on the word 'socialism' and has also indicated a particular way or method to reach that. USSR took this as an article of faith; and any attempt at deviation from that pattern of socialism or from that set path to reach socialism, has been taken to be almost blasphemous.

Now let us see how socialist ideology or the concept of socialism has developed through these near about a century and a half and whether we have been justified in having our own concept of socialism.

In the History of Socialist thoughts, we find different varieties, shades and nuances of socialism. Earlier socialism was rather based on humanistic ideas. From Saint Simons and Robert Owen to Karl Marx and again from Karl Marx to Lenin and Stalin, we find many schools of socialism. Saint Simons (1760-1825) may claim to be the pioneer of socialism. One may read in his ideas an element of class conflicts when he wants to unite the industrial classes against the two nobilities—the *ancienne noblesse* and the new *noblesse* created by Napoleon. But with him there was no question of class struggle and class elimination.

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Fourier (1772-1837) and Owen (1771-1858) were in a sense community-makers and co-operators. They did not stress the importance of class conflicts; they had faith in God and the goodness of human nature which ultimately, they expected, would help in the restoration of social harmony.

Louis Blanc, Proudhon and the Christian Socialists also did not attempt to bring forth a rigid form of socialism. They were not so intolerant of different varieties of socialistic thought; but the whole aspect changed with Marx and Engels.

The series of revolution and counter-revolution in Europe of 1830, 1848 and of 1860 disillusioned a number of socialist thinkers. Historians often say that the events of 1848 gave the death-blow to the "utopian" type of socialism so long propagated. Marx wrote three famous books—"Class Struggles in France," "Paris Commune," and the "Eighteenth Brumaire of Louis Bonapart." These books give an idea of the frustrated hopes of the socialists.

Marx and Engels issued the Communist Manifesto in 1848. It was published in London and primarily for the Communist League —composed mostly of German exiles in England. It begins with a wrong interpretation of the philosophy of history—"The history of all hitherto existing societies is the history of class struggle." It ends with an appeal and a clarion call in the spirit of hat and conflict—

"The Communists disdain to con their views and aims. They ope declare that their ends can be attai only by forcible overthrow of all ex ing social conditions. Let the ru classes tremble at a communistic re lution. The proletarians have noth to lose but their chains. They have world to win.

"Working-men of all countr unite."

What has been called commu ism in the Manifesto is nothi but what Engels has claimed to scientific socialism in his book "Socialism — Scientific — U pian." The Communist Manifes was not immediately accepted Europe. In fact this book did r receive much attention beyo the circle of the Communist Le gue; and it remained out of pri for a number of years. It is on nearabout 1872 or thereafter th Marxism as a distinct type of s cialism captured the imaginati of a considerable number of pe ple.

During this period of incubati both Marx and Engels had to wri invective pamphlets against co temporary socialists. Their co troversy and campaign of vilifi tion against Proudhon, Lass and Bakunin are well known socialist literature. In reply Proudhon's book "The Philosop of Poverty," Marx wrote anot book, "The Poverty of Philo phy," bitterly abusing Proudh I think the bitterest chapter mutual invectives was betwe Marx and Bakunin.

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Marx had scant consideration for correct statement of facts or for any humane feelings while he dealt with Bakunin or other rival socialists. The First International died rather prematurely, in the course of this controversy with Bakunin. The Second International was rather a rickety and limping child. It was only the Third International that had rather an active and effective career. It was then that socialism developed as a sort of rigid creed without much scope for regional variations.

The teachings of the Manifesto gave the socialist movement a stratified and rigid character, i.e., "forcible overthrow of all existing social conditions" and "bitter class-struggle." The crusade was not only against capitalist exploitation but also against religion and nationalism.

Marx in his earlier years wrote the "Communist Manifesto" and the "Capital." But later on, after deeper study of the social forces operating in Europe, he expressed certain views which were in some cases contrary to the views expressed earlier. The failure of the Paris Commune, the peasant rising in Germany and the happenings before and after 1860 made Marx to revise some of his older theories and opinions. Yet socialist ideology gradually became so rigid and fixed that "Revisionism" became a word of abuse in the socialist circle. It was enough for Kautsky to condemn Burnstein simply by calling him a "Revisionist."

In spite of the happenings in Europe during these years, the inevitability of Communist revolution became an article of faith with many. Marx and Engels, in their later years, tried to stop this fossilisation of socialism. Thus, Marx wrote to Kugelmann in 1870 not to "rely on the condition of infallibility of favourable chances." Violent overthrow of social order equally became an article of faith even though Marx admitted that in the U. K. and certain other democratic countries a socialist revolution might be possible through parliamentary methods.

Engels wrote in 1890 that for orthodox Marxists, materialist conception of history "serves as an excuse for not studying history." He again writes—"Marx used to say about the French Marxists of the late seventies—'All I know is that I am not a Marxist'". Of some of the communist writings, Engels said "the most amazing rubbish has been produced in this quarter."

Communists ignored the later writings of Marx and Engels and started the ritualistic concept of socialism. Lenin of course tried to bring in some variations. He made a significant change in calling the peasantry also a revolutionary force which had been so long denied. But he died too soon to make any change of main theoretical questions.

After his death, Stalin establish-

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ed a church of which he was the Pope. This tendency of the Russian Communist Party led to the series of purges in the course of which almost all the leaders of October Revolution were liquidated. Trotsky, Bukherin, Zenoviev and many other leaders disappeared; the last of them was Beria who himself was instrumental as Chief of the Secret Police for the execution of many eminent Communist leaders.

The first rebel against this creed was Tito of Yugoslavia. Bulgaria, Rumania, Czechoslovakia, Poland, Albania and Hungary—all quietly submitted to this monolithic concept of socialism. In Yugoslavia, communism and Tito's leadership were natural growth; whereas in other countries mentioned above, it was the victorious Soviet army that established the communist regime. So Tito could have defied the Stalin creed and could have dared to chalk out a different way and method to reach socialism or socialistic goal.

After Stalin's death Khrushchev, the First Secretary of the Communist Party, himself started this campaign against Stalin creed in the 20th Congress of the Communist Party. Stalin was the inevitable trio with Marx and Lenin. He was the last apostle of the gospel of communism. The 20th Congress of the Communist Party smashed this myth of Stalin's supreme position and the monolithic concept of socialism. Then Bulganin and Khrushchev themselves went to Belgrade to ... pease Tito. It was the first ... cognition of more than one w... to reach socialist goal.

Suppressed nationalist ambiti... and the feeling of indignity at t... Russian supremacy in their o... land found some encouragem... at this reconciliation with T... and recognition of different m... thods of reaching socialism. Sin... the end of the war, there ha... been Russian military bases a... postings in all these countri... the Warsaw Pact gave it the a... pearance of a voluntary accep... ance of Russian military postin... But it can not but create a fe... ing of national humiliation a... bitterness against USSR. So ca... the recent troubles in Poland a... Hungary. The part played ... USSR in the course of the... troubles, particularly in Hungar... has not enhanced its reputati... in the international field. Wha... ever be the outcome of the mi... tary intervention by USSR ... Hungary, it is almost certain th... USSR will have to concede ... Poland and Hungary the right ... follow their own path of socialis...

Lenin has been described ... have once said, that revolution ca... not be imported in a suitcase fr... one country to another country... even though just then he w... working for a world revoluti... When Belakun in Hungary a... the Spartacists under Rosa Lu... emberg in Germany raised t... banner of communist revoluti... he did not come forward to he...

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them. He wanted the communist revolution in those countries to grow and prosper out of their own strength and in their own way. Russia deviated from that ideal during Stalin's time. Yet, she accepted the theory of socialism in one country as against world socialism; so there was some apparent contradiction in her attitude. Now perhaps she would concede to each country having its own way to, and pattern of, socialism.

Our socialism is based more on the fundamental philosophy of Gandhi than on the social philosophy of Marx—i.e., on a decentralised economy as against a highly centralised one. We expect now it will be recognised that class struggle and class elimination need not be so essential to have a socialist society. Suppression of the individual to an impersonal state machinery as conceived by the communist parties so long may mean even the negation of real socialism. They have been preaching so long—"from each according to his capacity to each according to his needs," as the ideal of socialism. Ruthlessly they have been enforcing the first part and most callously they have been ignoring the second part. Consumer goods have been scarce and prohibitively dear in the communist countries. On the other hand, Indian socialism has been proceeding on the line that production must have to be correlated with consumption and raising the standard of living of the common man.

The most immediate and important reason of the risings of Poland and Hungary was the paucity and prohibitively high price of consumer goods in spite of the fact that industrial productions have increased by 200 or 300 per cent.

It is told Dr. Lange an economist of Poland—who came to India during the time of framing the Second Plan—fervently pleaded with the Polish Government to follow the Indian pattern of Five-Year Plan rather than the Russian pattern—simply because of the importance given in the Indian Plan to the consumer goods and to decentralised economy.

To relegate man into the position of an automaton to serve the cause of the State, is just the negation of ideal of socialism. If India has decided to follow another path of attaining the weal and welfare of the individuals and building up the strength of the nation, she has followed the correct path. This has been the course indicated to us by Gandhi the Father of the Nation and that has been according to the genius and traditions of India.

And if we can steadily move on this line, we shall reach socialist pattern of society much earlier than most other countries—at least surely on a more humane and considerable method and shall be able to build our socialism on a much sounder foundation.

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Serial

SANE LIVING

7. *CONTENTMENT*

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal, who knoweth thy heart, who seeth the vanity of all thy wishes, and who often in mercy denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, His benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not, therefore, at the dispensation of God, but correct thine own heart; neither say within thyself, "If I had wealth, or power, or leisure, I should be happy;" for know, they all bring to their several possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power; neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man, for thou knowest not his secret griefs.

To be satisfied with a little is the greatest wisdom, and he, who increaseth his riches, increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not.

Yet, if thou sufferest not the allurements of fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath set him to run, and happiness the goal, which none can arrive at till he hath finished his course and received his crown in the mansions of eternity.

8. *TEMPERANCE*

THE nearest approach thou canst make to happiness on this side of the grave, is to enjoy from Heaven understanding and health.

These blessings, if thou possessest, and wouldst preserve to old age, avoid the allurements of voluptuousness, and fly from her temptations.

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When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, and let reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceived, and betrayed.

The joy which she promiseth, changeth to madness; and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? Are they not sickly? Are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauched and palled their appetites; they have now no relish for her nicest dainties; her votaries are become her victims; the just and natural consequence which God hath ordained, in the constitution of things for the punishment of those who abuse his gifts.

But who is she that, with graceful steps and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips, joy, tempered with innocence and modesty, sparkleth in her eyes, and from the cheerfulness of her heart she singeth as she walks.

Her name is Health, she is the daughter of Exercise, who begot her on Temperance; their sons inhabit the mountains that stretch over the northern regions of *San-Ton-Hoe*.

They are brave, active, and lively, and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves; strength dwelleth in their bones; and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of lascivious Love.

She standeth in her bower, she

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courteth their regard, she spreadeth her temptations.

Her limbs are soft and delicate, her attire is loose and inviting; wantonness speaketh in her eyes, and on her bosom sits Temptation; she beckoneth them with her finger; she wooeth them with her looks; and by the smoothness of her tongue she endeavoureth to deceive.

Ah! fly from her allurements; stop thine ears to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pampered, and softened by sloth, strength shall forsake thy limbs, and health thy constitution; thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.

[*To be continued*]

LOTUS OF LIFE—(*Contd.*)

mility as thou hast." And when you sit before the hearth say to the fire: "May I be as powerful as thou, may I burn all my sins, all my ignorance, as thou dost burn the fuel." And the fire will help you.

From all physical powers you will get help if you know to ask their help. The cosmos refuses nothing to one who asks in humility and sincerity.

When you want protection for your friend speak to your dream. Tell the spirit of your dream so to arrange your friend's life that he may be happy, and the dream-spirit will bring about circumstances to make him as happy as possible.

Regard nothing as inanimate. Look upon everything as living, as intelligent, as capable of understanding you, because you are understanding it. It is only the fool, only the idiot, who calls all other things than man inanimate. It is a great insult to Nature.

The child is always protected by the intelligent powers of Nature because the child asks their help and believes in them.

Poverty is blessed. It constructs the ladder of tear drops to the throne of God.

—Ram Tirtha

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AUTHORITY OF THE VEDAS

C. Kunhan Raja

THE six systems of philosophy in India accept the Vedas as authoritative as helping us in arriving at a valid knowledge.

In Sankhya, Yoga, Nyaya and Vaiseshika Systems there is no object of knowledge that depends solely on the Vedas for being known. All the objects come within the sphere of perception and inference. In the Vaiseshika, what is called verbal knowledge, of which Veda is one, is a form of inference and not a distinct means to know correctly. The twenty-five realities of Sankhya and the seven categories of Vaiseshika are either perceptible or inferable. But Veda also leads us to correct knowledge.

It is in the Mimamsa and Vedanta that Veda has its real part, and the main topic dealt with in both of them depends solely on the Vedas for being known. Mi-

mamsa starts with the enunciation of the main proposition that at a certain stage (*atha*), on account of certain preliminary training (*atah*) there arises a desire to know *Dharma* or Moral Law; this is followed by the statement that *Dharma* is the beneficent object depending on Injunction (*Sodana*) which is Vedic injunction. It is implied that Moral Law can be known through, and only through, Vedic Injunctions.

The Vedanta starts with the enunciation that in the same way there arises a desire to know Brahman, followed by the statement that the Brahman is the source for the creation, sustenance and dissolution of this world. Then there is the further statement that Brahman is to be known from Sastra (Veda); Brahman can be known through, and only through, Veda. The fourth state-

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ment in Vedanta is that Brahman is uniformly and consistently dealt with in the Veda.

Veda is usually understood to denote some texts, divided into three groups known as *Rigveda, Yajurveda* and *Samaveda;* sometimes the Vedas are found divided into four groups, with the *Atharvaveda* as the fourth. Each of them has the original text (Mantra) and the Brahmana portions which explain the purport of the original text, and this latter class has three divisions known as the main Brahmana, Aranyaka and Upanishad. They respectively deal with the ritualism, certain disciplines and modes of worship in the forests and philosophy, in the original texts or Mantras. It is also held that the Veda contains all knowledge.

In actual experience, it is found that the Brahmanas do not satisfy the needs of understanding the rituals completely, and the interpreters have to resort to various devices to bring about a complete presentation of the rituals. They also speak of lost Vedas and inferred Vedas. This itself proves that what the ancients meant by the term Veda is something more than what is contained in the fourfold text. One does not understand and realise Brahman by studying the Upanishads, and according to the Advaita (Monistic) School of the Vedanta, Brahman cannot be dealt with in a text; Brahman has to be realised as a direct experience. And this incompleteness and insufficiency knocks the bottom out of the doctrine of the Ultimate Authority of the Vedas.

Veda is eternal and impersonal, i.e., the texts are not made by any person. In the Nyaya School they say that like any authoritative statement of a reliable person, Veda is also the words of a person, of the Supreme Person, the God. In the Vedanta, it is said that God did not make the Vedic texts; only He remembered the Vedas of a previous Aeon and in the beginning of every Aeon after a dissolution (*Pralaya*), He taught the text to the Sages when they assume corporeal forms at the time of the re-creation of the world. In the Mimamsa system, Veda just *is,* and Sages know a part of it and had been knowing it always and will continue to know in that way. But there is no Omniscient Being to know the whole of the Veda; there is neither a creation nor a dissolution for the world, which always continues as a dynamic reality, with changes and movements. In the Vedanta it is accepted that man can at an ultimate stage *Know All.* What is common to both the Vedanta and the Mimamsa is that Vedas have no author, that the Vedas are eternal.

What do they mean? There are two kinds of truths, one being subjective and empirical and the other being objective and ultimate.

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The statement of the first kind of truth is contained in the ordinary language and the statement of the second kind of truth is what is termed the Veda. When a man says that there are fruits on the banks of the river, one who hears him understands the statement to mean that so far as the speaker's knowledge goes, there are fruits on the banks of the river; he does not know that *there are fruits* on the banks of the river as an absolute truth. The validity of the statement is conditioned by the limitations of the speaker. The statement does not denote an objective fact, but only a subjective opinion. Such a limitation exists in all statements arising from a person.

But when in geometry it is said that in a triangle if the three sides are equal, the three angles too are equal, it is not a mere opinion. We accept it as a scientific fact, as an objective truth. Even in what we term a scientific Law, there is the Rider that its validity holds good only so long as it is not violated by another test. The statement of the relation between the three sides and the three angles in a triangle is made absolutely, with reference to the facts, without any limitations attached to the individual. The same is the case with the law of planetary motion. When the statement of a law does not accord with observed facts the defect of the individual who enunciates the law comes in, and further attempts are made to find out the absolute fact. That is how the discovery of new planets corrects the errors in calculations based on the Laws previously enunciated. When a scientist says that such and such is the Law, what he means is that without limiting factor arising out of his individual limitations, based simply on facts observed in an objective way, such and such is the Law.

What is meant by a Vedic statement in Mimamsa and Vedanta, is that the statement is not the opinion of a person like the statement that there are fruits on the banks of the river, but it is the statement of a fact, like the statement of the relation of the sides and angles in a triangle, where the personal view of Euclid does not find a place, and like the statement of the law of planetary motion, where the personal view of Kepler does not find a place.

Just as some law governs the objective facts of the world, the Moral facts are also governed by such laws, and Sages who have made statements about the Moral Law have only made a statement of a fact; the fact is eternal and its statement too is eternal. Just as scientific facts are revised when the Laws as stated do not accord with facts, Moral Laws too have to be revised according to altered conditions, when the Law does not accord with the facts in life.

No scientist claims a knowledge of the absolute facts. All that he says is that what he has stated as

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the law represents truth in so far as his personal view is not a factor in the statement, which is based entirely on facts objectively examined. There is no Omniscient Scientist and there is also no Omniscient "Law-Giver". This is the position of Mimamsa in the matter of religion, while the doctrine may not accord with the views in other religions, there being an Omniscient Law-Giver in them.

Mimamsa denies the possibility of an Omniscient Being, while in the Vedanta, every individual is a potential Omniscient Being. The Ultimate Brahman is Omniscient rather Omniscience, in the Advaita or Monistic Vedanta, while in the other main Schools of Vedanta, the Supreme God is Omniscient. The individual with his partial knowledge, can become the Omniscience (in Monism) or an Omniscient Being through the grace of the Supreme God, in the other Schools. It is in this stage that the individual realises the true meaning of what is implied in the Vedic statements.

People talk light-heartedly about Hindus believing in a Veda that transcends human authorship and regard such belief as a superstition. But the fact is that the validity of a Vedic statement is no more a superstition than the validity of the statement of a scientific law like the relation between the three sides and the three angles of a triangle or the law of planetary motion. The distinction between Veda and ordinary language is the distinction between the statement of an objective fact and the statement of a subjective view. There is no superstition in the belief in the Vedas, and it is the true scientific position to take in matters of Moral Law and Absolute Truths.

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Love must flow ceaselessly. If it is confined to home, it gets clogged up like water of a stagnant pond and turns into lust.

Vinoba Bhave

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JANUARY 27, 1957

U. Venkatakrishna Rao

Christians' Contribution To Indian Literature

ALMOST all the Christians in India are skin of our skin, flesh of our flesh, and they have realised this fact fully. They might owe their allegiance to a foreign religion, but it cannot be gainsaid that the foreign religion has also become skin of our skin and flesh of our flesh. All of them have abundantly realised their duty to their motherland and regard themselves as Indians in all walks of life. They have imbibed this lesson from their missionaries who threw themselves with almost fiery zeal in ameliorating the social conditions of their downtrodden brethren in the poorer rungs of the ladder. Particularly their contribution to literature holds an object lesson to the younger folk to emulate their example. Their devotion to the task they have undertaken, is really exemplary and there have been cases in which *father and son* or *husband and wife* or guru and disciple have toiled for nearly a century over the same task with a zeal and devotion perhaps unheard of in any land or literature. The lure of the East, particularly India, was as attractive as that of the mythical Gold Fleece.

Perhaps the way might have been shown by the Chinese pilgrims like Fa Hian, Yuan Chwang (in the early centuries of the Christian era) or yet later by Alberuni, the great Persian scholar at the beginning of the 11th century A.D., but it was Sir William Jones (1746-1794) who in 1784, actually founded the Royal Asiatic Society of Bengal with the idea of drawing the Asian and the European peoples into closer bonds of friendship. The seed thus sown under such good auspices has now grown into a mighty flowering tree and even after 1947, Indians can never afford to forget English, nor would the Englishmen forsake India. The enlightened Chief Justice of the Calcutta High Court, this Sir William Jones, evinced great interest in the study of Samskrit and Persian; he had already known Greek and Latin and fully realised that all these languages must have had a common origin in prehistoric times. The twin sciences, Comparative Philology and Comparative Mythology naturally took root in the fertile soil of his brain. He translated the *Bhagavad Gita* and *Sakuntala* into English perhaps for the first time and Warren Hastings, the first Governor-General, in his foreword to the first book declared almost prophetically that

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the Englishman might some day lose his financial interest in the Indian soil, but the Indian literature would enthral him for ever. His translation of the *Sakuntala* entitled the "Fatal Ring" attracted the attention of the famous German poet Goethe who ran into raptures over Kalidasa's now world famous drama. It was he who made the westerners realise that the term Arabic numbers was really a misnomer since the Indian invention was only carried to Spain by the Arabians who got all the glory therefor. He was again responsible for the novel system of transliterating Samskrit in English characters by the judicious use of diacritical marks, as a result of which even persons unacquainted with Devanagari characters could read Samskrit in English script.

Abraham Roger, a Dutch missionary, translated *Bhatti Kavyam* into Dutch in 1651 and also Bhartrihari's poems into English. Schopenhauer (1788-1860), a German philosopher of the pessimist school, had also declared that the Upanishads had been the solace of his life and would continue to solace him at death. The pity of it was he had only read second-hand or third-hand translations of a few of these sacred texts prepared with the help of the Persian translation made by Dara, the ill-fated son of Shah Jehan, the Mogul Emperor. Every school-boy knows that the history of India would have been quite different if this enlightened prince (and not Aurangzeb) had succeeded in fostering Hindu Muslim bonds so ably launched by the illustrious Akbar (who had no title to learning).

Moving into the 19th century and taking stock of our own Dravidian languages, Dr. Caldwell, the famous Bishop of Tirunelveli, worked for more than 50 years to ameliorate the social conditions of the poor people of his parish. Along with his work for the diocese, he studied the Dravidian languages like Tamil, Telugu, Malayalam and Kannada and their literatures also, and the result of his 50 years of hard toil was published in 1857 as the comparative Grammar of the Dravidian Languages (in more than 800 pages). Very rarely such scholarly books run into a second edition and the very fact that he brought out a second edition in 1875 speaks volumes for the wide popularity attained by this book in academic circles. The people speaking these languages came nearer to each other as they all could easily realise their common parentage. Almost a century has elapsed and Dr. Caldwell's name is honoured in all the universities where these languages are taught. Recently the Madras University has brought out a fourth edition also. Dr. Slater's work in this field is also very well known. Almost at the same time, in 1838, Herrmann Gundert joined the Basel Mission at Mangalore though latterly he

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had to go over to Calicut. He produced his monumental work, the Malayalam Dictionary in 1851 and later also published a grammar of that language. (This grammar might be superseded by that of Raja Raja Varma, the modern Keraleeya Panini, but it must be acknowledged that its way was smoothened by this pioneer attempt). What he did for Malayalam, another German scholar, F. Kittel, succeeded in doing for the Kannada language almost at the same time. Lewis Rice, both father and son, working on the Mysore inscriptions in the *Epigraphica Karnatica* series wrote the first History of Kannada Literature and did the spade work for Narasimhachar's Lives of Kannada Poets. C. P. Brown did his humble spade work for Telugu Literature; he was in the Madras Civil Service from 1817 to 1855 in which year he retired as Post Master General. His Grammar (which had a second Edition in 1847 and Dictionary revised in 1895 & again in 1903 by Veeresalingam Pantulu) have stimulated interest in Dravidian Philology. Pope had already translated the Thirukkural into English poetry and the list of such scholars "who burnt their midnight oil" in the cause of Dravidian research is really unending and deserves a prominent niche in the Elysian garden of literature.

If in the South, these missionaries held aloft the torch of Dravidian research, in the North, Sten Konow in his *Linguistic Survey of India in 1906,* Sir George Grierson, the famous Archaeologist in his *Languages of India* in the Imperial Gazetteer, Dr. S. H. Kellogg, Edward Greaves and others succeeded in doing similar work for the North Indian languages like Hindi, Khadi Boli, Braj Bhasha, and other Prakrits. Greave's Grammar of Modern Hindi (though now antiquated) was first published in 1896 and had the fortune of running into a second edition in 1908. Sir John Beames published a grammar for the Aryan vernaculars and Pischel wrote his Prakrit Grammar. As if this was not enough, father and son toiled devotedly in the study of the Bhakti literature in Marathi in Poona. The Rev. Amos Abbott and his son Dr. Justin Abbott worked for 98 years to study the Marathi saints Tukaram, Ekanath and Mahipathi. This last named saint's work, the *Bhakta Leelamrita*, based upon the Bhagavata Purana, was translated into English by them. Their work was recently completed (in 1935) by the Rev. J. Edwards who was then the Principal of the United Theological College in Poona. The father and son bequeathed the largest collection of books on Marathi Bhakti cult to the Columbia University in America. The work of another American, Hopkins, for the Great Epic is almost Herculean.

If the Germans and the French

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on the Continent have specialised in Vedic studies under the direction of Bopp, Colebrooke, Goldstucker, Grimm, Schlegel, Weber, Max Muller, Winternitz Macdonell, Keith, America has tried to concentrate on Philological research under Lanman and Whitney, in Harward; Sir John Woodroffe's work for Tantra and Shakta literature is almost superhuman and Mahabhashya scholars can never forget the spade work of Kielhorn of Gottingen; Vincent Smith's *History of India* was first published nearly 50 years ago and yet remains an unsuperseded classic. Dr. J. N. Farquhar's *Outlines of Religious Literatures of India, Crown of Hinduism* and a host of other books like Dr. MacNicol's *Indian Theism,* Mrs. Stevenson's *Rites of the Twice Born,* Mr. and Mrs. Rhys Davids' (both of whom popularised the tenets of Buddhism), Sir Edwin Arnold's *Light of Asia,* and a host of other books, too numerous to mention have contributed not a little to the religious renaissance of Hinduism at the present day. Dr. Annie Besant's work at Banaras in the last century and at Adyar in the Theosophical Society in the earlier half of this century is still fresh in our memories. Her translation of the *Bhagavad Gita* in particular has found its way into almost every house in the first and second quarters of this century (as it was priced so low as two annas) and her work is being ably carried on in the Theosophical Society and particularly in the Adyar Library. Sister Nivedita's work deserves also to be remembered with gratitude. Societies like the Bibliotheca Indica, Sacred Books of the East, Pali Text Society, etc. were started with missionary funds. Havell's was the very first work on Indian art and architecture, Prof. Wilson's work for the Puranas stimulated research and Pargiter, Winternitz and others followed in his wake. Henry Alfred Krishna Pillay (born 1872) wrote *Ratna Manohara, Ratna Yatrikam* and *Ratna Kural.*

For the collection and printing of the manuscript of the Vedas we are largely indebted to European scholars. It was through their untiring zeal and energy that the Vedas were saved from the devastation of white ants. The history of the missionaries struggling hard to persuade the superstitious Hindu into teaching his sacred lore reads almost like a romance and many were the cases in which the unsophisticated priests were deceived by false compositions being palmed off as "Ezurvedam". Father Beschi and Abbe Dubois had to disguise themselves as Brahmins for years and Dr. Pope was always revered as Pope Aiyar. Most interesting is it to know that Max Muller's name was Samskritised as Mokshamular and a pair of Yajnopaveetams or sacred thread was sent by registered post to him after he had edited *Rig-Veda.*

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Bhavan's Bi-Decennial Celebrations

In the last issue of the Journal we appealed to our readers to extend their support and co-operation to help the Bhavan achieve the 12-point programme drawn up by our Kulapati for the Bi-Decennial Year 1957 (Please see page 35).

The ready and overwhelming response we have received from our readers in this short period of less than a week when these lines are being written is indeed very heartening.

In response to our appeal for donations of Re. 1/-, many of our readers, in the true tradition of Indian generosity, have remitted much larger amounts. Likewise, our subscribers to whom we had written to send two years' advance subscription and to give at least one additional or gift subscription, have also responded enthusiastically — some of them having given as many as 7 new subscriptions. We are highly obliged to one and all of you for this practical expression of your genuine appreciation of and affection towards the Bhavan and its humble strivings for the resuscitation of Indian culture.

Contributions and advance and gift subscriptions from readers and subscribers from far and wide are still coming in every day; we are confident that the remaining members of the family of our readers would send in their quota before the inauguration of the Bi-Decennial Celebrations on February 10th, 1957.

It is just possible that a few readers, new readers in particular, may not have had occasion to know fully what the Bhavan stands for and its many activities. For their benefit, in the main, we recapitulate here some of the features.—Editor.

THE BHAVAN

Started 19 years ago, the Bharatiya Vidya Bhavan has been working for "the reintegration of Indian Culture to suit modern conditions." Its Founder-President is Sri K. M. Munshi, presently Governor of Uttar Pradesh. The institution is registered under the Societies Act XXI of 1860 and the Bombay Public Trust Act 1950. It is solely devoted to the promotion of education, art and culture.

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In pursuance of the above objective, the Bhavan runs several institutions like the *Mumbadevi Sanskrit Maha-Vidyalaya* where Sanskrit and Shastras are taught by traditional methods; the *Gita Vidyalaya;* a *Postgraduate and Research Institute;* a *College of Arts and Science;* a well-equipped *Library* containing over 50,000 volumes including valuable Indological books, a *Museum* of valuable manuscripts, coins and paintings for scholars to refer; a *Sangit Shikshapith;* a *Nartan Sikshapith;* a *Kala Kendra* which specialises in Fine Arts and Music; an *Ithihas Vibhag* which publishes the monumental *History and Culture of the Indian People* in 10 volumes; the *Book University* which publishes ancient and modern books like the *Ramayana, Mahabharata, Gita, Upanishads, Gandhiji's View of Life,* etc. at a popular price of Rs. 2/- each; a *Publication Department* publishing researches on Indological works like the *Singhi Jain Series, Bharatiya Vidya Studies* and Journals in English and Hindi.

The Bhavan is also running the *Sanskrit Vishwa Parishad* which has branches in many parts of India and some even outside India.

As the activities of the Bhavan grow, new centres are being opened. The Bhavan has at present centres at Delhi, Allahabad and Kanpur. Lately a centre for Bhavan's activities has been opened in Germany and America.

These expanding activities of the Bhavan naturally need large funds which have been forthcoming from generous patrons and now readers of this Journal are being sought to be associated with the Bhavan's activities.

WAYS OF HELPING

You, dear readers, can help in this co-operative mission of culture in any or both of the following ways:

(1) By sending a donation of Re. 1/- or more to the Bi-Decennial Fund.

(2) By sending two years' advance subscription for the *Bhavan's Journal* and by enrolling at least one new subscriber and/or sending one gift subscription to a friend or relative of yours.

ACKNOWLEDGMENTS

As said already, we have received a generous response from our readers and the first instalment of contributions received in the first week since the appeal was issued is listed below.

ADVANCE SUBSCRIPTIONS

The following subscribers have sent advance subscriptions, in most cases for two years, for *Bhavan's Journal.* The first figure appearing after each indicates the years of their own advance subscriptions and the second figure indicates gift or new subscriptions sent by them.

Sri R. Alwar, Guntur, 2, 1; Sri N. R. Baxi, Saurashtra, 2; Sri P. S. Singhal, Dehra Dun, 1, 1; Sri P. Balachenniah, Badvel, ½; Sri V. P. Choudary, Madras, 1, 1; Sri K. J.

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(To be Continued.)

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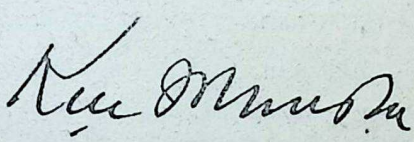
KULAPATI'S APPEAL

In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives :—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan's Campus at Andheri ;
2. To complete the construction of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them ;
3. To complete the construction of the Arts College building in Bombay;
4. To give the Kala Kendra in Bombay a new home ;
5. To complete Vols. V & VI of the Bhavan's 10-Volume Scheme of 'History and Culture of the Indian People ';
6. To complete the first phase of programme of the Book University Series by publishing 50 volumes ;
7. To inaugurate the Hindi Series of the Bhavan's Book University ;
8. To reach out to a total sale of 1,00,000 volumes per year of the Book University Series ;
9. To reach out to a net circulation of 30,000 for our English fortnightly 'Bhavan's Journal ' ;
10. To reach out a net circulation of 10,000 for the Hindi journal 'Bharati';
11. To attain the mark of 10,000 examinees for its Sanskrit and Gita Examinations;
12. To raise donations in a sum of Rs. 5,00,000/-.



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Bi-Decennial Celebrations

BHARATIYA VIDYA BHAVAN

Programme

February 10, 1957 to February 17, 1957.

10th Feb. 1957		
Sunday	8-00 a.m.	**Vastu** ceremony of the New Building for A College at Chowpatty.
	9-00 a.m.	**Pravachan** by Swami Shri Vidyanandji Ma raj of Gita Prachar Samiti and by Swa Akhandanand Saraswati of Vrindavan on **mad Bhagawat.**
	5-00 p.m.	Inauguration of the Bi-Decennial Celebrati and opening of New Building for the Arts C lege at Chowpatty.
	8-30 p.m.	**"Songs of the Month"** (in Gujarati). Produc by Bharatiya Vidya Bhavan Kala Kend Direction, songs & music by: Avinash Vyas.
11th Feb. 1957		
Monday	8-00 a.m.	**Gita Pravachan** by Swami Vidyanandji Ma raj.
	9-00 a.m.	**Bhagwat Pravachan** by Swami Akhandana Saraswati.
	5-00 p.m. to 6-30 p.m.	At HOME.
	8-30 p.m.	**Bharata Natyam** by Kumari Chandralekha Madras. Organised by: Bharatiya Vidya B van Kala Kendra.
12th Feb. 1957		
Tuesday	8-00 a.m.	**Gita Pravachan** by Swami Vidyanandji Ma raj.
	9-00 a.m.	**Bhagwat Pravachan** by Swami Akhandana Saraswati.
	6-30 p.m.	Recitation from **Bhagwad Gita** and **Ramcha Manas** by: Shri Krishnadas P. Dallela of Alm
	8-30 p.m.	**Naso Goso**—Gujarati Drama by Dhansukh Mehta. Produced by Bharatiya Vidya Bhav Kala Kendra. Directed by: Adi Marzban.
13th Feb. 1957		
Wednesday	8-00 a.m.	**Gita Pravachan** by Swami Vidyanandji Ma raj.
	9-00 a.m.	**Bhagwat Pravachan** by Swami Akhandana Saraswati.

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...ARY 27, 1957		
	6-30 p.m.	Symposium on "Whither Indian Stage?"
	8-30 p.m.	"Nurjehan" (Operetta in Gujarati). Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Yogendra Desai. Songs and Music by: Avinash Vyas.
...h Feb. 1957		
...ursday	8-00 a.m.	**Gita Pravachan** by Swami Vidyanandji Maharaj.
	9-00 a.m.	**Bhagwat Pravachan** by Swami Akhandanand Saraswati.
	6-30 p.m.	Tea Party in honour of 89th Birthday of Diwan Bahadur Krishnalal M. Jhaveri.
	8-30 p.m.	**"Dr. Madhurika"** (Gujarati Drama by Sri K. M. Munshi. Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Adi Marzban.
...h Feb. 1957		
...day	8-00 a.m.	**Gita Pravachan** by Swami Vidyanandji Maharaj.
	9-00 a.m.	**Bhagwat Pravachan** by Swami Akhandanand Saraswati.
	6-30 p.m.	**Pravachan** by Prof. Nalin Bhatt.
	8-00 p.m.	Dinner in honour of Sri K. M. Munshi's 70th Birthday.
	8-30 p.m.	**"Ram Shabari"** (Dance Ballet in Hindi) Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Yogendra Desai. Songs & Music by: Avinash Vyas.
...th Feb. 1957		
...turday	8-00 a.m.	**Gita Pravachan** by Swami Vidyanandji Maharaj.
	9-00 a.m.	**Bhagwat Pravachan** by Swami Akhandanand Saraswati.
	5-30 p.m.	Symposium on "What is the Matter with the World?"
	8-30 p.m.	**"Folk Songs of India"** Produced by: Bharatiya Vidya Bhavan Kala Kendra. Conducted by: Bombay Youth Choir. Directed by: Salil Choudhary.
...th Feb. 1957		
...nday	8-00 a.m.	**Gita Pravachan** by Swami Vidyanandji Maharaj.
	9-00 a.m.	**Bhagwat Pravachan** by Swami Akhandanand Saraswati.
	5-00 p.m.	Public meeting to celebrate the 500th Jayanti of Bhakta Narsinh Mehta.
	8-30 p.m.	**"Narasaiyo—Bhakta Harino"** (Dance Ballet in Gujarati). Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Yogendra Desai. Songs & Music by: Avinash Vyas.

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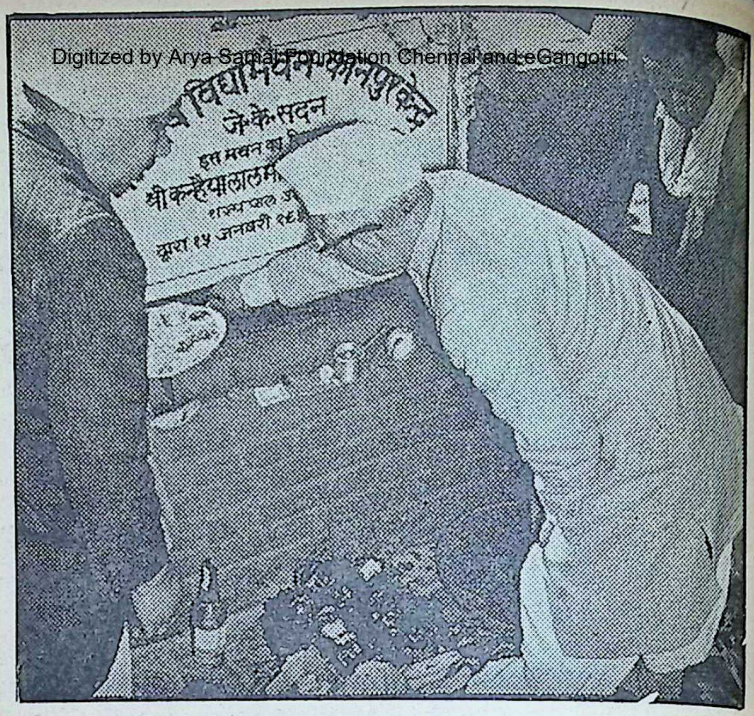

Kulapati Sri K. M. Munshi laying the foundation stone on January 15, 1957, of the Rs. 7-lakh building for the Kanpur Centre of the Bharatiya Vidya Bhavan.

Dated.....

To

Bharatiya Vidya Bhavan,
Chowpatty, Bombay 7.

Dear Sirs,

I have pleasure in enclosing P.O./M.O. receipt for Re. 1/- being my contribution to Bhavan's Bi-Decennial Celebrations Fund.

Name .....
(in Block Letters)

Address .....

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.....

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his high-priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, high-priest of Dasyus. Agastya marries Lopamudra and Vishwaratha. Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his high-priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him on Suparna and, on the way he is captured by strange men. He escapes later and falls into the hands of a Turvasu boatman and gets acquainted with one Shunahshepa. Again he escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.

SUDASA'S INVITATION

8

SIX years had elapsed since Rama, given up for lost, had returned to Sage Jamadagni's Ashrama.

Two years ago King Divodasa had left for the Land of the Ancestors. During the last few years of his life, aided and inspired by Rishi Vishwamitra, he had become the most powerful king among the Aryas. He was also the overlord of the confederacy of the Bharatas,

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Tritsus and Bhrigus. With it were also associated the tribes of Anus and Druhyus of which the Sage Jamadagni was the High Priest.

When King Divodasa died, his son Sudasa, the brother of Lomaharshini, became the king of Tritsus and succeeded to the overlordship of the confederacy. Under him, it was scarcely a happy family, however. The Bharatas and the Bhrigus thought that the Tritsus were powerful only because of the Sages Vishwamitra and Jamadagni and the valour of their arms. The Tritsus, on the other hand, thought that the power and opulence which they had gained by their own strength was unjustifiably shared by the Bharatas and Bhrigus.

The old Kavi Chayamana, who had led the forces of the allied tribes all these years, was deeply disturbed at this estrangement.

However, there were deeper causes which were breaking up the confederacy. Because of the liberal attitude of Vishwamitra, the dark-skinned Dasyus had come to occupy a respectable position in the society and were mixing freely with the Aryas. This led to racial bitterness. Many Aryas were taking Dasyu women as mistresses. and even as wives, resulting in a mixed race. There were also cases of promiscuous intercourse between Arya women and Dasyu chiefs which caused considerable heart-burning.

Scandal had it that even the beautiful Shashiyasi, daughter-in-law of Haryashwa, the Kir uncle, and the wife of the he apparent was having an af with Prince Bheda. Bheda the son of King Shambara, wh Vishwamitra had brought up a installed as king of a small pr cipality.

A group of leading Trit headed by Haryashwa, the un of King Sudasa, was bent up breaking up the confederacy. T powerful group had come believe that the Sage Vishwamit was at the root of all the troub It had, therefore, been encoura ing King Sudasa in his secr design to get rid of Vishwamit as the High Priest of Trits This suited the King too. He h hated the sage since the ti when both of them were studyi in the *ashrama* of Sage Agasty He was now only awaiting an op portunity.

In the meantime a religio crisis arose in Sapta-Sindhu. Wh Vishwamitra had been a youn man, he had been on the point o being offered as a sacrifice to th Dasyu God, Ugrakala, in Sham bara's fort. But the Gods Varun Surya and Indra had interven and saved him. Vishwamitra h then understood the significance o this event and accepted stoppin human sacrifices as one of th missions of his life.

But now King Harishchandra son of Vedhas, was afflicted by grievous malady. He approache God Varuna by prayer and sacr fice, and begged to be cured. T

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...d, however, promised to cure ... only if he offered a human ...crifice.

For years past the Aryas had ...epted the teachings of Rishi ...shwamitra that *nara-medha*, hu... sacrifice, was against *Rita*, ... eternal law of Lord Varuna. ...s form of sacrifice had, there... gone out of fashion. But now ...d Varuna was himself demand... such a sacrifice. King Harish... ...ndra did not know what to do ...bout it. Not to incur the displea... ...e of Sage Vishwamitra, there... ...re, the king sent an invitation ... him to preside over the sacri...ce.

When the invitation came, the ...ge felt that he himself was on ...al. If he refused to preside over ...'s sacrifice, another Rishi would ...perform it. It would then mean ...hat the Gods had deserted him; ...hat his teaching was untrue and ...s life a failure.

The Sage, therefore, decided to ...ccept Harishchandra's invitation. ...e hoped to induce the God to ...re the king of his malady with... ...ut demanding a human sacrifice. ...But if he failed in this, he would ...have no other alternative but to ...ffer himself as an oblation.

Sage Vishwamitra, therefore, ac... ...companied by Jamadagni and ...their spouses and disciples, went ...to the court of Harishchandra. He ...was ready to vindicate his truth, ...if necessary, by sacrificing his own ...life.

Taking advantage of Vishwa... ...mitra's absence, King Sudasa went one dark night to meet the great Sage Vasishtha. Across the Saraswati, away from strife and sin, the Muni, Master of Silence as he was called, had established his *ashrama*. In these thirty years a worshipful crowd of disciples had come to him. Living a life of stern *tapas*, the sage taught them the Law of *Rita*, in its pristine purity, as the ancient sages themselves had taught it.

Sudasa prostrated himself befor Vasishtha and sought a private audience. The sage, tall and lean, his magnificent brow covered by his white mane and the crafty, ambitious king with the shifty eyes, walked up and down by the side of the river in deep converse.

Sudasa was begging the Sage to return to Tritsugram and to accept the office of the High Priest of the Tritsus in the place of Vishwamitra.

"Munishreshtha, Master of Silence, you told me to think the matter over for twelve months. I have done so. I have now come to you again to beg you to come to Tritsugram and be my High Priest."

"I tell you again what I told you then, Sudasa," observed the Muni pensively. "If I accept your invitation, you will have to suffer. Have you thought about that?"

"I have," replied Sudasa.

"You know my vow: I will not stay in the same place as Vishwamitra. Not that we are enemies: he is a great Sage; I honour him,

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but the Gods have willed that our truths should differ; our ways have, therefore, run apart. What will happen when the Sage returns from King Harishchandra's sacrifice?"

"He will not return for many months," replied Sudasa. "And, venerable Sir, if you come to Tritsugram, he will never return."

"I bear no malice to Vishwamitra, King, but I must live for my own truth. When Vishwamitra became the beloved of the Gods and was appointed the High Priest by your father, I felt as if the Gods had forsaken me. Then my truth appeared untrue and my prayers sounded hollow. I, therefore, left everything and sought this wilderness. But the Gods were very kind. They gave me strength and sent me hundreds of disciples. My son, Shakti, became the foremost among the Sages. Now I know the truth. The Gods have given me my life so that I may stand for Purity in word, thought, deed and dealings with men. That is my truth, and I have never departed from it."

"You, Master, are the redeemer of the Aryas," said Sudasa.

"I know, Sudasa, that you have come to me out of selfish motives," said the old Sage with twinkling eyes. "You hate Vishwamitra. Have I not known that from the days of your boyhood? I cannot come unless Lord Varuna gives me the mandate. I shall pray the whole night through and if the mandate comes, I shall accept your offer. But before that will have to fulfil the condition prescribe."

"I will fulfil all the conditions will stand all tests."

"Do not be so sure," retor Vasishtha. "I do not want to e the priesthood. First, go and the Tritsu assembly whether t want me."

"They want you, Master."

"They do not know the co tions which I have prescrib otherwise you would not h come to me in the night, like thief."

Sudasa was annoyed at t plain speaking, but he war Vasishtha to return at any c there was no other way to sh off Vishwamitra.

"First," continued the S slowly, "I must take the perm sion of Vishwamitra."

"What? Ask him?"

"Yes. I do not want the pri hood, nor does he. If I do n obey *Rita*, the law eternal, ho shall I succeed as your Hi Priest?" asked Vasishtha.

Sudasa was silent. The S continued, as if talking to hims "Vishwamitra has given sanct to marriage between the Ar and the Dasyus. That is sacrile It has opened the gates of deg dation."

"Master mine," replied Suda "I also wish to save the Ary He has not only approved of t sacrilege, but done somethi more. He has ruined my Trits We are no longer the masters a

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re sick of the slavery he has
ed!"
avery?"
s, the slavery of Vishwamitra
t of the Bharatas, the Bhri-
nd the Dasas, whom they
ncouraged!" said the King.
I accept your invitation, it
ean war."
am prepared for it. I am
enough to deal with the
as and the Bhrigus," replied
proudly.
e you prepared to accept my
ions, Sudasa?"
am."
e first condition is..." and
oice of the Sage shook as he
"...my brother, the Vene-
Maharshi Agastya and his
must not be invited to
kingdom."
agree to the condition," re-
Sudasa.
e next is: Aryas and Dasas
not live together."
s, I will fulfil that condition

ishtha was silent for a few
es as he paced the bank of
river with slow, firm steps.
he raised his eyes to the
of the Sky and asked: "Lord,
for this that you have given
this life?"
one spoke for a moment and

the Sage turned to the King, "Listen, Sudasa. Your sister, Lomaharshini, has been a disciple of the venerable Lopamudra. Following her, she has been defying the canons of Aryan conduct. She is now nineteen and not yet married. You have already promised her in marriage to Arjuna, the son of Vitahaya. You must get her married."

Sudasa paused for a while. "Loma is irrepressible. She is very obstinate. Whenever I talk to her of marriage, she laughs at the idea and also at me."

"She will have to be taught what true Arya behaviour is," said the Rishi. "If the daughter of King Divodasa does not uphold the pure ways, who will?"

"I will do my best," promised Sudasa.

"And I want you to issue two ordinances: One, that any Arya who permits his wife to deviate from Aryan ways will have to pay a fine of fifty cows; and, two, if any Dasa has illicit relations with an Arya woman, his life shall stand forfeited. Go, and if my conditions are acceptable, send me a message and if the Gods will, I shall come," said the Rishi.

Sudasa left, happy but uneasy.

[To be continued]

Only those thoughts are true the opposite of which is also true in its own time and application; indisputable dogmas are the most dangerous kind of falsehoods.

—Sri Aurobindo

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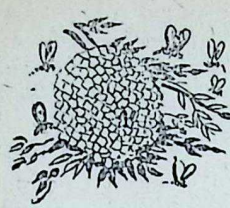

HONEY Golden Wonder

David Gunston

The oldest human food is generally thought to be bread, or perhaps milk, but man knew the rich sweetness to be had from wild honey long before he learnt the art of baking or kept goats or cattle. To this day, honey is the golden wonder of all our varied foodstuffs, the sweetest substance there is, and still the most perfect and most easily assimilated article of diet.

HONEY has always supported man in his prosperity and in his extremity. When John the Baptist sojourned in the wilderness we read that "his meat was locusts and wild honey."

Yet even after some fifty centuries of regular human use, honey still retains something of its early mystery, puzzling science by the very simplicity of its food value. Given all the necessary ingredients on a laboratory bench, a chemist can no more make honey than he can make milk: its great health-giving richness lies in its natural, living source.

In its original state in the flower, nectar is a watery fluid with a marked scent of its source-plant, but after transportation by the worker bee, and handling by the younger bees in the combs, where it is laid well mixed with supplies from countless flowers, it becomes thi sweeter, more nutritious. honey differs mainly from th ginal nectar in having a water content and in the transformation of sucrose into its two main cons sugars, called dextrose and lose.

Various honies show m difference in their ingre just as different races of bee produce individual types of from the same species of f but these two sugars are present. Average honey als tains a small proportion of some albumen and cane minute quantities of dex gums, volatile oils, digested and, depending on its clarity, bers of actual pollen grains. In addition, honey contai

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mineral content, the size of bears little relation to its tance, comprising iron, sili- pper, potassium, sodium, sul- aluminium, manganese, ne, calcium, phosphorus and sium, some of which have proved to have a beneficial upon the blood stream. Yet st be produced by the tire- bee.

long it was held that what- else in food value it contain- oney had no vitamin content, ests have proved this to be rect. Flower pollen is rich itamin C, richer in fact than fruits, but variable amounts retained in the resultant , although all but the most r products contain good ies of this important vita-

ney is the richest and cheap- known source of levulose, a tance normally more than as sweet as ordinary cane , and the most important in- ent of the bees' gift to huma- . Combined with the other e sugar, dextrose, levulose the body to build up its reserves of glycogen and sugar, which are swiftly formed into energy and heat. pure honey is totally assimi- into the blood stream, it is, refore, invaluable for counter- the effects of exertion—a known to athletes since the s of Ancient Greece. Over all other forms of sugar we now ow and use, honey may be said to have the unique advantages of being non-irritating to the digestive tract and providing an immediately available source of energy. In addition, it is gently and naturally laxative. Small wonder, then, that it has been a prized article of diet for so long.

Cane sugar, like salt, has but one universally recognised taste, but honey may have an enormous range of variations in flavour, dependent upon each of the 10,000 or so species of plants and trees which rely upon bees for their pollination.

Properly ripened, honey immediately destroys all harmful bacteria which may settle upon it, even when it is directly exposed to contamination. It has the strange property of absorbing all the moisture in everything with which it comes into contact, and as bacteria cannot live without a modicum of moisture, honey swiftly kills them. In a series of microscopal tests the typhoid germ was seen to die within 48 hours of contact with pure honey and the dysentery bacillus was dead after only ten hours' contact.

It is impossible to adulterate honey in such a foolproof way that scientific detection is remote, although many attempts are made. If it is skilfully diluted with water, it merely ferments. If it is contaminated with added cane, maple or maize sugar, it will eventually separate out again. If it is blended with other sugars, it merely thickens and turns solid.

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A fairly good test for pure, unadulterated honey is to pierce the lid of its jar and then tilt the jar on its side and watch what happens.

Pure honey will almost always trickle very slowly through the hole, making snaky coils on a saucer placed beneath, but diluted honey will not do this. Nevertheless, cheaper brands of honey may be adulterated with cheap invert sugar or otherwise tampered with, and the so-called "British honey" has been known on occasion to contain grains of pollen from flowers native only to parts of the Commonwealth! Blended honey is, of course, another matter, being merely a skilful mixture of different types of honey, designed to make a popular and uniform product for the market.

Led primarily by the fragrance, and then by the colour of the flowers, the bees (which are colour-blind to reds, by the way) set about making their honey food with an industry unsurpassed in the human world. Three times more nectar than honey is originally gathered, and it takes the nectar from about 2,000 flowers to produce a tablespoonful of honey. A pound of honey safely en-combed in the hive represents the minimum of 37,000 bee trips, or a mileage of perhaps 50,000—twice round the globe—for a hiveful of insects making their average of 100 lbs. or so of honey in a season. Yet from a single average flower one bee extracts only a half-grain of nectar.

Honey is most commonly attractively produced from c blossom, and the bulk of C monwealth and North Amer honey comes from this so Clover honey is light in style the flowers of sainfoin, mus turnip and charlock are also cellent for light or medium- honies. The finest dark ho comes from heather, fruit t som, bean, blackberry and b wheat.

In colour honey may vary f creamy-white and golden sh to blackish amber, purp brown or sea-green. The An Athenians gathered their f honey from the slopes of M Hymettus, where the wild th gave it a distinctive taste. Mal honey, famed throughout Middle Ages and still exce today, owes its character flavour to orange-blossom very name Malta, formerly Me derives from the Latin m honey.)

The luxurious granular w honey of Narbonne, in Fra owes its aromatic charm to s foin blossom, while the str toothsome wild honey of C many's Black Forest is made f the gummy exudations of the trees there. Wild raspberries honey a ruby tint, sage gives roughy sweetness, heather inv it with a deep purplish hue a markedly high mineral con and alfalfa lends a tang all its

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an honey gathered in Hungary probably the most aromatic and Brazilian honey the t, being almost black, while st parts of Africa comes a nt pale green honey.

rarest honey of all is that from the white bells of sia, or wormwood, and gely enough there is even a ous honey obtained in by the wild bees of East from the flowers of certain tain rhododendrons.

sions to bees and honey nd in the Bible and in the logy and religious writings most all races.*

mocritus, the Greek philoso- and Alexander the Great, many of their less famous mporaries, were so aware of alue of honey that they left ctions that they were to be embalmed in it. A royal of Ancient Egypt opened in rn times was found to in an earthenware jar of at least 3,300 years old, ened and clouded, but still and edible. It was no chance the Promised Land was to be g with milk and honey, and fact is mentioned no fewer than twenty-one times in the Bible.

It is not generally known that there are today two distinct grades of honey, in use, the rough, coarse-flavoured industrial product and the fine, delicate table variety. Only a comparatively few flowers yield nectar that makes clear table honey, but many others enable the bees to produce dark, rank-tasting honies that are put to good use in making cakes and brown malt bread, curing, moistening and mellowing tobacco, and preparing cough linctuses, skin lotions, ointments, cosmetics, soap and may other pharmaceutical articles.

But it is as food that honey is so valuable and important, whether for adults seeking a sweetening agent with no restrictions attached to its use, for children building sturdy bones and teeth with the finest carbohydrate foodstuff available, or athletes requiring an immediate reserve source of energy. Honey has still to yield up all its secrets and is currently the subject of much medicinal research. Meanwhile, an even wider use of honey in everyday diet combined with the strictest possible insistence upon quality and purity can have nothing but benefit to public health. And unfortunate indeed is he who can find no delight in this age-old, Heaven-sent sweetness.

[Courtesy: *World Science Review*]

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e Vedic Aryans, as the *Rig-* says, used honey lavishly and are numerous references to *ma-* honey, which was also used in . It is highly priced in Ayur-. In fact most of the Ayurvedic cines have to be taken with y.—*Editor.*

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Our Fortnightly Profile—63

HAROLD MACMILLAN

HAROLD MACMILLAN, the dark horse, has romped home as the winner in the Ministerial race in Great Britain after the exit of Sir Anthony Eden following his Suez misadventure. Many political punters had backed Mr. R. A. Butler to the hilt and the reason for his being bypassed is stated to be the advice tendered by Sir Winston Churchill to the Queen to prefer Macmillan.

The rest of the world is not so much concerned with the personal aspect of the choice but the question is being posed whether the change in Prime Ministership means any departure in Great Britain's foreign policy or a continuation of the trend which led to the downfall of Eden. Unless Macmillan gets rid of his "get tough" complex and throws his full weight to crease the international tension, the days of Tory governance of Great Britain are numbered.

So far as background and knowledge of the world acquired by travel are concerned, Mr. Macmillan is in no way inferior to Butler. But he lacks the immense driving power; nor he Churchill's imagination to the mind of the ordinary peo

Grandson of the founder well-known publishing hou Macmillans, Harold was the aging Director of the firm he was absorbed in office. of a Scottish father and an rican mother, he was born went to school at Eton and Exhibitioner at the Balliol lege at Oxford where he first class in Moderations. first world war he was an in the Grenadier Guards and wounded three times. It is that on the last of these occa

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to spend a whole day in
's Land with only the dead
mpany, he tried to distract
by reading a pocket edi-
Homer!

career began in 1919 when
to Canada as A.D.C. to
ke of Devonshire, G.-G.
ext year he married the
daughter, Lady Dorothy
sh.

ontested a Parliamentary
m Stockton-on-Tees in 1923
s defeated by 70 votes.
er he won the seat the next
He was again unseated in
Then he represented his
ency for a long spell from
1945.

was the central figure in a
roup in the party concern-
a constructive way with so-
l economic questions. Along
Mr. Murphy, President
lt's representative, Mr.
lan was present when
ower signed the Italian
ice. He was later appoint-
British representative to
dvisory Council for Italy
the title of United Kingdom
Commissioner. He was a
er of State in the Mediter-
theatre of war during 1942
5 and a delegate to the
Conference in 1948. At
he functioned as Minister of
g and Local Self-Govern-
for three years, later becom-
Minister for Defence. Mr.
hill made him Chancellor of
squer. In the changes effect-
Eden after he became Prime
Minister, Macmillan was assigned the Foreign Affairs portfolio and later the Exchequer.

Apart from social problems Macmillan is deeply interested in foreign affairs. Ten years in opposition benches hardened his thinking. He has all along taken a courageous and independent attitude. When sanctions against Italy were abandoned, he voted against the Government and gave up his post as party Whip. He was also opposed to the Munich Pact. In 1938 he voted against the Government when it refused to set up a Ministry of Supply.

As Foreign Secretary, he attended the Summit Conference of heads of the big four at Geneva and also the subsequent meeting of the Foreign Ministers held at Paris. He spoke frequently in the House of Commons on foreign affairs. Behind the scenes he was a member of the Conservative Committee that was working out new policies. He supported Churchill's efforts to unite Western Europe and attended the Council of Europe when it was established at Strasbourg. With such a background he is on a sure wicket at No. 10, Downing Street.

In private life he is shy and retiring. Although he displays considerable emotion on political issues, in personal relationship he is singularly unemotional. He is not an orator but essentially a committee man. In him the pre-war party rebel has come home to roost in office. He is typically

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English in his outlook, mingling deliberation with courage. He likes the good things of life, smokes in plenty and drinks moderately.

The most striking thing about him are his heavily hooded eyes which have the effect of emphasising rather than concealing a look of boldness. He exudes aristocracy, dresses in style. He has one son and three daughters.

Whether he will be the bulwark of British reaction or one capable of taking a new line to better the international tension, time alone will show. The Kipling E... Britain has ended and ... being relegated to a sec... place in the concert of n... It is left for Mr. Macmillan ... habilitate the fallen fortu... the party and the country. ... desire to meet Eisenhower ... also to call a meeting of the ... monwealth Prime Ministers ... commendable moves. From ... these fruitful contacts, the ... the possibility of Great B... chalking out a new line ... will undo much of the mischi... the past.

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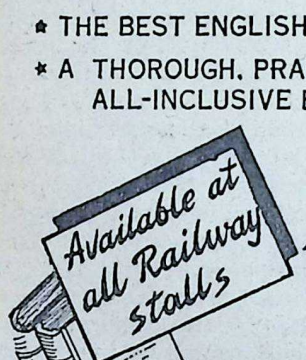

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ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

156

Sri Mansukh G. Bhagat, Ghatkopar, Bombay.

Q: How did the ideal of asceticism originate and develop in Ancient India?

A: The root idea in asceticism is that the man, in order to rise higher, must give up the pleasures of the flesh; and that in order to attain full development of the personality, wasteful indulgence in the attractions of the senses must be controlled. This leads to the doctrine of *Vairagya*.

2. Strictly speaking, *Vairagya* is not asceticism; it is really transmuting the lower instincts by controlling the lure of the senses. The fear that, if pleasures are not enjoyed, we will be unhappy is wrong. From times immemorial, therefore, *Vairagya* was accepted as a principal pathway to *moksha*.

3. The negative denial of worldly joy led to the foundation of the cult of sadhus and monks. At the same time, the well-behaved sadhu or monk by his life-long devotion to *Vairagya* creates, fosters and strengthens moral, religious and philosophic currents.

4. During the Era of Resistance, when life in India became stale, asceticism was a means of escaping from the humiliations of the world. This introduced many elements of a decadent society in India.

157

Sri K. H. Sivaji Rao, Hyderabad.

Q: Is not Article 365 of our Constitution which states that when a State had disobeyed the directions issued by the Central Government, it shall be lawful for the President to hold that the administration

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of the State cannot be carried on in accordance with the provisions of the Constitution vague?

A: There might be many ingenious ways in which the provisions of the Constitution can be departed from or evaded. Article 365 is, therefore, purposely made sufficiently comprehensive to meet all contingencies which might lead to a departure from the Constitution.

158

Sri B. Lakshminarayana, Hyderabad.

Q: *Will you kindly enlighten me as to what are the fundamental teachings of Vedas, and to what extent the practices in Hinduism now are contrary to the teachings of Vedas?*

A: The fundamental teachings of the Veda are very difficult to compress in a short answer. The Rigvedic Samhita envisages vigorous, heroic, aggressive life, inspired by intimate contact with the different Gods, of whom one is the Supreme God. The principal Upanishads envisage Brahman, the All-pervading reality. Later philosophies and ritualistic schools have altered these concepts.

We cannot go back to the pure Vedic teachings; nor can we ignore them, as t are the source of our outlook, both moral and sp tual. What needs to be d is to go to the vigorous l look of the Vedas, the Upa shads and the *Gita* and their light, change the p vailing practices to suit m ern conditions. For this pu pose, the *Gita* is the best U nishad.

159

Sri Gunjahalli Raghavendr Kalnala, Raichur Dt.

Q: *Kindly let me know whi philosophy among Dwai Adwaita and Vishishtadwa is based according to t TRUE PRINCIPLES of Ved and is most followed and a mired?*

A: These systems of philosop are evolutions of the Ved thought and faith through th ages. Each of these philos phies is admirable in its ow way. But among those who think in terms of philosoph doctrines, I think, Advaita more favoured in India th any other school. The ord nary man is concerned wi prayer, devotion, faith, sol in this world and hope in next; except in a theoreti discussion or in a crisis wh some explanation is need he is very little interested philosophic doctrines.

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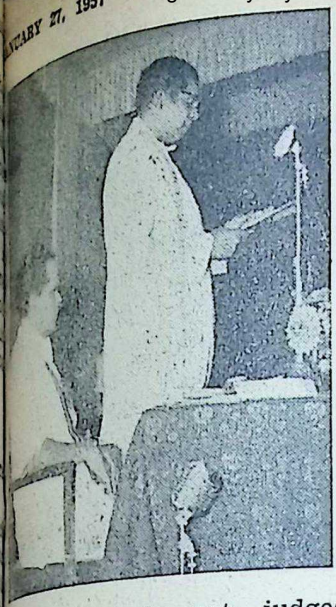

B. Gopala Reddy

MUSIC THAT ENNOBLES

A COUNTRY is not judged merely by its material prosperity. Literature, music, sculpture and fine arts which have been handed down to us through generations have a remarkable influence in shaping the personality and the manner in which we encourage and practise these great arts is an indication of our progress.

In all States today there is an awareness of the need for honouring writers, musicians and artists. What was considered either superfluous or a luxury of the elite a few years ago is now considered essential for all people and more and more persons are either practising fine arts or encouraging them by their own support.

Fine arts, are like a moving stream which must be kept fresh at every stage. We cannot content ourselves with what was done centuries ago. Our generation must add to its lustre and hand over the torch of knowledge in a more resplendant way to the succeeding generation. Much more has to be done by the people and the Government in making the appeal of the fine arts universal. We want classics. We want lyrics. We want poetry and prose and music and painting that appeals to every stratum of society.

There may be a few things which even the untrained man could admire. I do not suggest that everything must appeal to everyone. We cannot democratise art in that manner. Each according to his own aptitude, training and equipment must choose his own sphere of inspiration. There must be a rich variety of people to choose from. What holds good in literature must equally be true in music, drama and fine arts. What is sought to be created must have the basic quality of art in it, adding to the delight of the observer.

We have no royal patrons now. We take credit for ending the princely order in India. Rajas, Nawabs and Zamindars have already become historical personages. Their material and cultural

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aristocracy is no more present. We have done away with the system, but we regret to find among them a few notable princes who patronised and encouraged fine arts and organised cultural festivals year after year. We must substitute what we have lost. We cannot afford to have a vacuum. Other people must take their place and it is a fact people are generally responding and bestirring themselves in organising cultural festivals where poets and artists are being honoured. An awakened nation must find its satisfaction in multifarious directions, and the interest that people are taking today in literature, music, dramaturgy, dancing, etc., augurs well for our future.

The three Akadamis sponsored by the Government of India are indicative of the Government's intentions. The Sahitya Akadami is creating a new stir of interest in matters literary, and the Sangeeth Natak Akadami is also making itself felt through its various State branches. The Presidential awards and prizes are recognitive of the artists' merit and they are proving a great incentive for novices in the field.

To obtain proficiency in any of the fine arts is a life's mission. It is not a mere three-year of four-year course. Right from the teens the aspirant must offer his worship at the altar of his muse for decades before he can claim recognition. Every *krithi* that sung has decades of training hind it. Unmindful of mate advantages, one must make art his hobby, his profession his mission.

Music is the sublimest of fine arts. It take us into re of pure melody. It transports nearer to divinity. It makes emotions more tender and r expressive. We go into a state trance and rhapsody when hear good music. We feel though our heart is being clean of all its impurities when we through a good music rec Every *krithi* we hear is a th of beauty, a veritable lotus in lody offered at the altar of muses.

Our divinity is associ with music. Shiva, Krishna, P vati, Saraswati, Hayagriva Narada are all essentially great ponents of music. Their mess and appeal are through mus Our great saints are also gr composers of music, viz., Tya ram, Meera, Kabir, Ramd Purandar Das and Thiagaraja.

Let the spirit of music, i.e., d ciplined harmony and devotion melody, permeate our activi and ennoble us for the ta ahead. Let us also sing with Th garaja *"Sangeetha gnana vihi laku mokshamu galada."*

[*From his inaugural address at Shanmukhananda Fine Arts Soci Music Festival. Bombay, on Jan 5, 1957.*]

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Immortal India—63

J.H.DAVE

CALCUTTA

ALCUTTA is generally derived from Kalighat, where here is the celebrated shrine ated to Goddess Kali. It is called Kalipeetha. Some peoderive the word "Calcutta" "Kilkilaa." Others still de- it from "Kalikartta"—stating the income of the village was ed for the worship of Kali. lcutta has been one of the cities of India, and was also long time its capital during British rule.

out five miles from Howrah on the bank of Bhagirathi Kalighat, there is the famous le of Kali, the presiding deity Calcutta. This place is consi- as one of the 52 principal ipeethas. Legend says that was carrying the corpse of who had destroyed herself se of the dishonour shown her father Daksha to Siva. ishnu cut the corpse of Sati his discus into 52 parts in or- to remove the sorrow caused Siva and to pacify him. Limbs Sati fell at different places all over India, and they became the famous Saktipeethas where the Goddess is being worshipped. At Kalipeetha or Kalighat, the four toe fingers of the right foot of Sati are stated to have fallen. The Goddess is known as Kalika and the corresponding Bhairava is known as Nakuleesa.

In this temple the Goddess has three eyes. She is putting on the red cloth. She has a garland of mundas or heads, and the hair is flowing freely. She is the principal Goddess of Bengal. Apart from the temple of Kali here, there are several other temples in Calcutta dedicated to the Goddess, and they are of Hajarbhuja Kali or the Goddess of 1000 arms, of Sarvamangala, of Tarasundari, of Simhavahini and others.

The Agama literature developed in India with reference to each of the principal deities; for the Saivas there was the literature of Sivagama; for Vaishnavas the Pancharatra literature; for Sauras the Saura Agama; and for devotees

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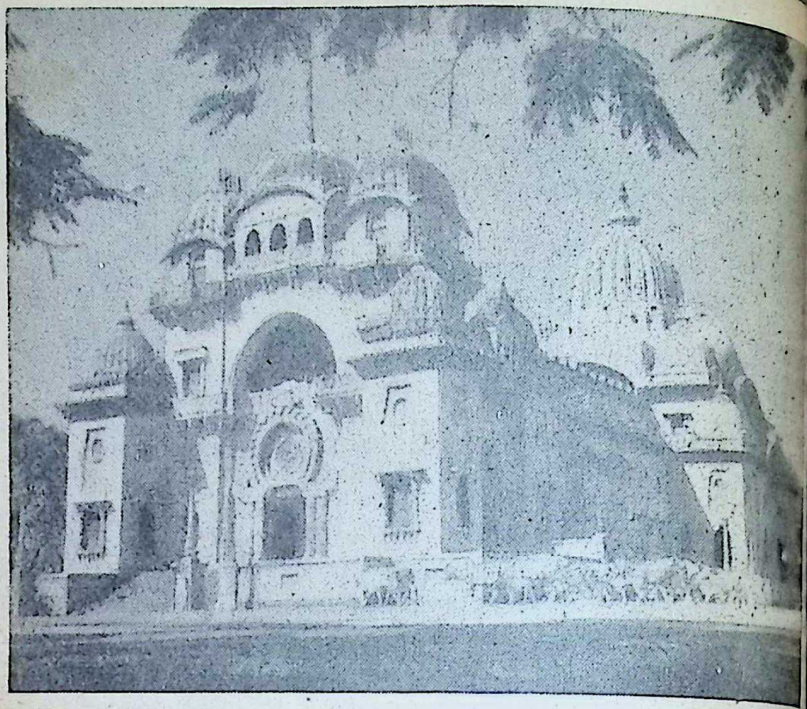

Temple of Paramahansa at Belur Math

of Ganapati the Ganapatya Agama. Even the Buddhists and the Jains have their own Agama literature. Similarly, devotees of Sakti have their own Agamas. Where the philosophy as also the *kriya* and *upasana* are described in detail, these works are known as Tantras. In them the form, the qualities and the activities of the deity are contemplated upon. The corresponding *mantras* are stated in detail. Geometrical designs known as *Yantras* with reference to the deity are also given and the five *angas* with reference t the worship of the deity are al stated in detail. These five ang are the *patala, paddhati, kavac namasahasra* and the *stotra.*

It is well-known that in t Buddhist University at Nalan education of the Tantric literatu formed part of the curriculu Recently, Sir John Woodroffe, u der the pen-name of Arthur Av lon, has edited numerous Tantr and pointed out that the *tantr* literature has come down fr teachers to pupils in succes

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countless generations from very times, *Mantra* is one of the ipal *sadhana* of worship. the various Bija *mantras*, Tantrikas have realised ten *vidyas*. They are again ged into two main groups of and Sri. The Saktas believe the *mantra* should be acquir- after a proper *diksha* or initia- and the *mantra* becomes ful only after its proper ...a.

the Tantras, Kali is described f eight kinds, like Dakshina Bhadra Kali and others. It ated that, when the Goddess ed to kill a demon known as ...ha, one Sivaa came out of body, and after that, the God- became black in colour. She known as Kalika and she used ...ide in the Himalayan region. image of Kali, with fearful ob- around her, is intended to that she is the Destroyer therefore the Liberator. Siva self the Mahakala, is lying un- her foot like a corpse. This to suggest that Purusha is Uda- or indifferent while it is only Prakriti, which is active. Ka- is also identified with Krishna. spite of her fearful form, the ...tee is confident of Abhaya securing bliss from Her. In ...dika Upanishad 1-2-4 the God- is described as Kali, Karali, ...ojava (as swift in motion as mind) Sulohita (of the colour blood) and Sudhumravarna (of colour of smoke). The God-dess, though appearing fearful at first sight, appears to the discriminating devotee as the Adya Sakti, the image of Chit and Anand and Giver of Liberation.

Bengal is well-known for its Sakti Upasana. There are a number of well-known Saktipeethas here and history has recorded several Sakta saints in Bengal, Bhakta Kavi Chandidas worshipped Vishalakshi, and as directed by the Goddess, he sang of Krishna Leela. He flourished in the 15th century. Chandidas was born in the district of Veerbhoomi. He was the contemporary of Vidyapati. His love for Rami was divine and he saw in her the vision of Kali. Kamalakanta was another Sakta Poet who flourished in the 18th century. Ram Prasad was a great poet and also a well-known Tantric. He flourished in the 18th century. Of recent age the name of Ramakrishna Paramahamsa as one of the greatest Sakti *sadhakas*, has become a household word, and he and his famous pupil Vivekananda are known not only in India but all over the world.

Sri Ramakrishna was born on 18th February, 1836 A.D. in the district of Hooghly in Bengal in a village called Kamarpukur in an orthodox Brahmin family. His father's name was Khudiram Cattopadhyaya and mother's name Chandramani Devi. Sri Ramakrishna's old name in childhood was Gadadhar. He was the youngest of the three sons of his

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father, his two elder brothers being Ramkumar and Rameswar. It is said that in June, 1842, when he was only 6 years old, and moving in a field, he lost all consciousness and fell to the ground on the sight of a beautiful cloud in the sky. He had an excess of joy and emotion overcoming him. Subsequently, he passed more than half of his life in this kind of ecstasy. His father died when he was seven years old. His elder brother Ramkumar went to Calchtta and opened a school. At the age of sixteen, Gadadhar also came to Calcutta.

At that time Rani Rasmani, a rich lady of Calcutta, had founded a temple to Goddess Kali at Dakshineswar on the eastern bank of river Ganga—about four miles from Calcutta. Both the brothers, Ramkumar and Gadadhar, were received with due respect by Rani Rasmani. Ramkumar was appointed the Poojari to perform the worship of the Goddess.

After the death of his elder brother, Gadadhar, i.e. Ramakrishna, was appointed as the Poojari. He was then twenty years old. He worshipped the Goddess with great devotion and was pining for Her *darshana*. Very often, for days together without food, water or sleep, he sat in front of the Goddess. Looking to his condition, his elder brother got him married to a girl of six by name Sarada Devi. After marriage, he started the worship of the Goddess at Dakshineswar with greater en siasm. Sarada Devi remain wife only in name. When grew up, she also permitted husband to continue his sad undisturbed. She subsequently came his pupil, and was respe all over the country as Mata kurani.

Ramakrishna continued his tense devotion and sadhana of Goddess. Sometimes he fell ecstasy and became like a st of stone, when he was in con plation. Rani Rasmani empl another poojari. As she rea the greatness of Ramakrishna, relieved him of the routine du

Ramakrishna came in con with two persons. The first the Bhairavi Brahmani. He ad ed her as a spiritual Mother Guru. She methodically ta him the various *sadhanas*, inc ing those of the Tantras. B ravi recognised Ramakrishna an avatar of the Divinity; she declared this in the presence learned men. The fame of Ra krishna spread thereafter, people from all quarters came have his darshana. Ramakri by now had succeeded not only one but all the *sadhanas*.

By the end of 1864, Ramakri came in touch with Totapuri naked sannyasi, who taught Vedanta. Totapuri initiated into the methodical *samadhi*. asked Ramakrishna to concent his mind on the point betw his two eyes and meditate on

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meless and Nameless Brahman. akrishna succeeded in having Nirvikalpa-samadhi where the nction of the *Jnata, Jnana* and disappeared. Dualism was ved and he realised oneness the Infinite. Even Totapuri surprised to find that what akrishna realised in one day, taken for him forty years to Totapuri parted company makrishna in 1865 A.D.

r now, Ramakrishna had ob- the full Grace of God- Kali. People realised that a saint and Paramahamsa was ing at Dakshineswar. Many to hear his *upadesa* from far near. A number of people me his pupils. The most fam- was Narendra or Swami Vive- nda, who not only carried the sage of his teacher all over but made the world hear it respect. Ramakrishna gave his body on 15th August, 1886 On the last day, he cried the e of Kali three times, and then into the state of the final sy.

Keshav Chandra Sen, the chief rya of Brahmo Samaj, got inted with Shri Ramakrishna bout 1875 A.D. Keshav Chan- introduced to a greater de- the elements of Prayer, Con- ration, Renunciation and De- in Brahmo Samaj and it is that this was under the ence of Ramakrishna.

The Brahmo Samaj was founded by Raja Ram Mohan Roy (1772-1833 A.D.). He believed that the Upanishads taught pure theism, not contaminated by idolatry, and he desired his country-men to follow this pure religion of their ancestors. Devendranath Tagore, who became a great friend of Raja Ram Mohan Roy, was born in 1817. In early age, he had a number of spiritual experiences. In 1942, after the death of Raja Ram Mohan Roy, he joined Brahmo Samaj, and was soon acknowledged its leader and Acharya. Devendranath also believed that the original Hinduism was purely spiritual theism taught in Upanishads. He drew up the Brahma Covenant and also the prayer for the Samaj called the Brahma Upasana. Keshav Chandra joined the Samaj in 1857. He travelled widely and he re-named his faith as the new dispensation. He died at a comparatively early age of forty-six. Gurudev Rabindranath Tagore (1861-1941 A.D.- was the son of Maharshi Devendranath Tagore and grandson of Dwarkanath Tagore. He became the Kavi Samrat and founded the famous Santiniketan to continue his work and message.

The Royal Asiatic Society of Bengal was established in 1784 A.D. and the Calcutta University in 1857 A.D. Calcutta, Bombay and Madras Universities are celebrating their centenary celebrations in 1957.

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SANSKRIT VISHVA PARISHAD

Kurukshetra Session

An exhaustive report of the proceedings of the above Session will appear in the next issue.

"We must, therefore, develop the confidence in what are facts: First, that India, as we have it, is a great modern Power; Second, that the situation can be met by strong national consciousness and material strength."

"This is first and foremost a psychological problem. Frustration—the defeat of the soul—has to be fought and transmuted into victory. Externally, due to Panditji's policies and pronouncements, we have gained the confidence of other nations. Internally, the problem has yet to be tackled."

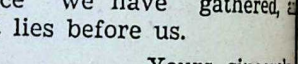
"Negatively, India will not feel the joy of independence unless controls are removed and the Hindus in Pakistan are protected or helped in some way. Positively, India will only be enthused if production increases; if military education is in the air; if one national language and script are introduced. The last one is n matter of sentiment nor of po It is a matter of vital importa It alone will swiftly open flood-gates of faith which lie in the Collective Unconscious the Nation."

"Devanagari secured sixty-t votes to eighteen in the Cong Party, against the wishes of s of its cherished leaders. Sc unity is both the basis and ins ment of national consolidati The Sanskritic element in languages is the golden thr which glistens through the life the whole country, through idio song and story; through so habits and institutional devi through religion, philosophy, beauty, grace, love; through art of life itself."

"If these are secured, faith leap from heart to heart, and In will be lit up with a mighty e thusiasm."

I leave you, young friend, find out how far we have travell from 1947, what strength and co fidence we have gathered, what lies before us.

Yours sincerely,



Joy is in the battle. The result comes by the grace of God.

Mahatma Gandhi.

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THE PARROT ESCAPES

INTRODUCTION

King Vikrama had stayed behind in the forest for 25 days asking his minister to return to the Capital. In the meantime Vijaya, a school-time friend of King Vikrama, spotted him out in the forest and stayed with him. When King Vikrama entered the dead body of a male parrot leaving his own, Vijaya treacherously entered the latter and went to Ujjain. Vikrama, in the body of a parrot, was caught by a hunter who sold it to Soma, a merchant-prince, for a fantastic price. Soma too made a lot of money by making the parrot his chief salesman. In the same city lived Rupasundari, a danseuse, about whom a poor brahmin dreamt and got into trouble.

...N hearing the confession, ...Rupasundari's maid pricked ... her ears up and ran to her ...ess to whom she reported the ...versation.

...pasundari immediately hur... to the tank in the company ...er maid-servant who pointed ... to Sastri who was performing ... in wet clothes as the man ... had confessed.

...pasundari went directly to ...ri and pulled him by his ...t-cloth.

...stri who did *japa* with closed ...s was startled to find Rupasun... standing before him like ...dra-Kali.

...e roared: "You dreamt that ... had my company last night, ...t you? Pay me my fees of ...e thousand gold coins right ...w."

...Sastri who never had the good fortune of seeing one hundred gold coins together in his whole life reeled back at the prospect of being hauled to the Court, when his throat became parched and his tongue glued to the palate.

"I am a poor brahmin and where shall I go for the money?" pleaded Sastri imploringly.

"But you had the temerity to dream about me, eh? Shell out the money or come to the Court," threatened the woman and hauled him before the court. A large crowd followed them.

The king gave them immediate audience. But when he heard the plaint and the defendant's reply, the king felt unable to decide the case and so sent the litigants to his ministers. The ministers too heard the statements of both parties and while they sympathised

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with both, they could not find a way of settling the dispute.

At that stage, one of the ministers suggested: "How about sending this case for adjudication to that parrot owned by Soma? People say wonderful things about it."

"That is the best way," agreed all the ministers and together with the disputants, they went to Soma's parrot for presenting the case.

In the meantime news about this sensational case got round and there was a big stampede before Soma's shop.

The parrot asked Rupasundari to state her case.

Rupasundari addressed the parrot: "Listen, parrot, this brahmin had the pleasure of my company, but refuses to pay my fee of a thousand gold coins."

The parrot then addressed Sastri: "You come from a learned family and yet why do you refuse to pay the woman her fee for her company?"

Sastri replied: "Hear, parrot, I never went to her house nor sought her company. I was sleeping in my own house. I only dreamt that I had the company of a woman who resembled the complainant. I was relating this dream to my friend this morning while bathing in the temple-tank. Her servant who overheard our conversation reported it to her and she has now sued me for the fee. How can I pay her?"

The parrot, then, asked Rupasundari: "Woman, how do feel justified in asking him to for an act he dreamt?"

Rupasundari replied: "I am justified in demanding my because in that dream, my and his were at one."

On hearing this, the pa smiled and asked all assembled make room. It then asked the vant of the shop to bring a and a bag of one thousand coins. It erected the pole at centre of the crowd, and, tied bag of gold on top of it. Bens that pole on the floor, it placed large mirror where the reflect of the bag was seen.

The parrot then called Rupas dari near it and said: "You are clever woman and your case just. Now, do you see that of gold in the mirror? That sho naturally belong to you. Take i

Rupasundari looked at it stood idle, not knowing what do.

"Why don't you take you fee?" asked the parrot.

"How can I take what is only reflection?" replied she.

"I don't know. If you can tak it, that will rightly be the fee f what occurred to that man in dream!" replied the parrot.

All the people assembled laug ed at the absurd situation creat by the parrot. Rupasundari fe greatly humiliated.

Addressing the parrot, she sa "You wretched parrot, you. w do not even cost a single co how dare you humiliate me

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...gathering? I shall no more ... my name, if I do not tear ... into pieces and munch your ...

...don't be so hasty in pledging ... you cannot do," replied the ... It continued: "I am a ... thing, no doubt. But you will ...ude that, in judging your case, ...ve been fair to both of you. ...as never my intention to hu... you. It is you who have ...n offence at my judgment. In ...g so you are behaving like a ... Yet, I am willing to take up ... challenge. If you insist on ...s, you shall not only fail in ... boast, but I shall surely ... that your head is shaved clean ... you go round the local tem... of Vishnu in sack-cloth and ...s thrice, uttering 'Govinda', ...inda'."

...All right," replied Rupasun... and added, "within eight ...s from today, I shall fulfil my ...ge," and returned home, fol...ed by a jeering crowd.

For four days together Rupa...dari had neither food nor ...p. She was busy planning as ...ow she should fulfil her vow ...wreck vengeance on the parrot. The fifth from that was the day ...n Soma used to visit her. So, ...e asked her servants to bolt the ...e of her house from inside at ...time of his arrival.

As usual, Soma who had been ... of the city and just returned, ...ssed luxuriously, arrived at the ...e of Rupasundari's house. He ...as surprised to find the gate locked! He knocked at it loud and long and a servant opened it and said "Your are not to be allowed: that is the order."

"What have I done to merit this treatment?" he asked.

In the meantime, Rupasundari herself had walked down to the gate and replied: "You have not done me any harm. But I have a request to make, which you should grant."

"Make it, and you shall have it," replied the young merchant.

"You must permit me to keep the parrot which you sport in your shop," she replied.

"Oh! Is it for that you are making such a fuss? You shall have it!" he said.

"Right now!"

"Right now!" said he and within a few minutes, he returned with the parrot in its cage.

The parrot which found itself being thus transported guessed immediately the fate that awaited it. It saw no useful purpose in arguing with Soma at that state of his mind. Banking upon future developments, it resigned itself temporarily to fate.

"Here you are" said Soma, as he handed the cage over to Rupasundari, who, after a malicious look at its content, took the cage and passed it on to her servant for safe custody.

The pair then walked to the luxurious bedrooms where they spent the night in a manner Soma had never experienced before.

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Soma left her with reluctance in the early hours of the morning.

As his form disappeared in the street, Rupasundari promptly ordered her servant to fetch the cage she had given the previous night. It was immediately brought.

Poking the parrot with a needle, she addressed it: "Let me see what happens to your vow. I shall fulfil mine right now!" and roared with a devilish laughter.

The parrot did not choose to reply, because it realised that it would only aggravate her feeling.

Calling her cook, Rupasundari ordered: "Today, cook this parrot exclusively for me. Make a pudding of her body and a soup of her head. You hear?"

"Yes, madam!" replied the woman and took the cage away with her.

Rupasundari, with pride heaving her breast at the thought of her easy conquest over the legendary parrot, departed to the tank to have her bath.

The cook, after completing routine work, took out the cage, opened the shutter and held the parrot for cooking it in the manner in which her mistress had ordered. She was of course handling it carefully. But a better opportunity would never recur: so the parrot thought, and made a bold bid for escape by biting the cook all over her face and scratching her hands and breasts. The frightened woman let go her fingers when the bird flew into sky!

For a moment, the cook dazed. She immediately rea that her mistress would not l her easily if she came to k that the parrot had escaped. she ran to the market and chased a fowl more or less o same size as the parrot and re ed to the kitchen and before R sundari returned, she was re with the "parrot dishes".

Rupasundari, after bath, w round the deity adjoining temple thrice and returned ho She dressed herself and ente the dining hall. She called cook and asked her if the "par dish" was ready. She said "y and so leaves were spread.

When the dishes were serv Rupasundari spotted out a "p rot-part" and holding it by t hand, observed: "Where are y parrot and where is your sara and munched it between h teeth.

She took out another and hol ing it by the hand, asked "Did y not say you would shave my h and put me in sack-cloth a ashes? And would make me round the temple, disfigured, a utter 'Govinda', 'Govinda'? *Ustad* parrot, where are you no And she crunched it between h teeth. That she ate the whole d with fiendish delight.

[*To be continu*

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VII

फलम् = Fruit (Neuter Gender)

Plural

फलानि	= Fruits	1st Case
फलानि	= Fruits (obj.) ..	2nd Case
फलैः	= By fruits	3rd Case
फलेभ्यः	= For fruits	4th Case
फलेभ्यः	= From fruits ..	5th Case
फलानाम्	= Of fruits	6th Case
फलेषु	= In fruits	7th Case

...gular
...= Fruit
...= Fruit (obj.)
...= By fruit
...= For fruit
...= From fruit
...= Of fruit
...= In fruit

...ORDS

1. गृहम्	= House	7. उद्यानम्	= Garden
2. द्वारम्	= Door	8. सोपानम्	= Step
3. कक्षः	= Room	9. आसनम्	= Seat
4. वातायनम्	= Window	10. तटाकः	= Tank
5. नलः	= Water-tap	11. सत्वरम्	= Quickly
6. कूपः	= Well	12. तीव्रम्	= Intense

...ERCISE 5

Translate these sentences into English:

१. मित्र, तव गृहं कुत्र अस्ति ?
२. मम गृहम् समीपे अस्ति ।
३. किं तव गृहं विशालं अस्ति ?
४. विशालं अस्ति ।
५. मम गृहे बहूनि द्वाराणि वातायनानि च सन्ति ।
६. उद्याने वृक्षाणि फलानि च पश्य ।
७. कूपस्य जलं न पिबामि ।
८. नले जलं शीतं शुद्धं च प्रवहति ।
९. तटाकस्य सोपाने वस्त्रं क्षालयामि ।
१०. उद्याने वृक्षाणां छायायां सुन्दरं आसनं अस्ति ।
११. तत्र पाठं पठामि, फलानि च खादामि ।
१२. कृषिकः वृक्षाणां मूलेषु प्रतिदिनं जलं सिञ्चति ।

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EXERCISE 6

Insert suitable words in the following sentences.

(१) वृक्षे _____ सन्ति । (२) मयूराः उद्याने _____

(३) _____ क्रीडाङ्गणे कीडन्ति ।

(४) अश्वाः _____ गच्छन्ति, पशवस्तु _____ गच्छन्ति ।

(५) प्रतिदिनं सूर्यः _____ प्रकाशते ।

अहम् = I (Pronoun)

Singular		*Plural*		
अहम्	= I	वयम्	= We	1st Ca
माम्	= Me	अस्मान्, नः	= Us	2nd Ca
मया	= By me	अस्माभिः	= By us	3rd Ca
मह्य, मे	= By me	अस्माभिः	= By us	4th Ca
मत्	= From me	अस्मत्	= From us	5th Ca
मम	= Mine	अस्माकम्, वः	= Ours	6th Ca
मयि, मे	= In me	अस्मासु	= In us	7th Ca

EXERCISE 7

Translate into English.

(१) वयं उद्यानं गच्छामः ।
(२) वृक्षेषु फलानि पुष्पाणि च पश्यामि ।
(३) कूपे सोपानात् अवतरामि ।
(४) रात्रौ बालाः वृद्धाश्च निद्रां अनुभवन्ति ।
(५) ब्रह्मचारिणः सन्ध्याकाले गायत्रीं जपन्ति ।
(६) सूर्योदये पक्षिणः वृक्षेभ्यः आरवं कुर्वन्ति ।
(७) अस्माकं देशस्य क्षेमाय प्रार्थयामः ।
(८) मम माता मां आह्वयति, अहं सत्वरं गच्छामि ।
(९) मुनीनाम् कृष्णे भक्तिः तीव्रा अस्ति ।
(१०) आचार्यः शिष्याय पाठं बोधयति ।

ANSWERS TO EXERCISE 4

1. Where is the boy reading?
2. Are you reading letter?
3. I am reading newspaper.
4. Ramesh is there.
5. You are not weak.
6. I am mighty.

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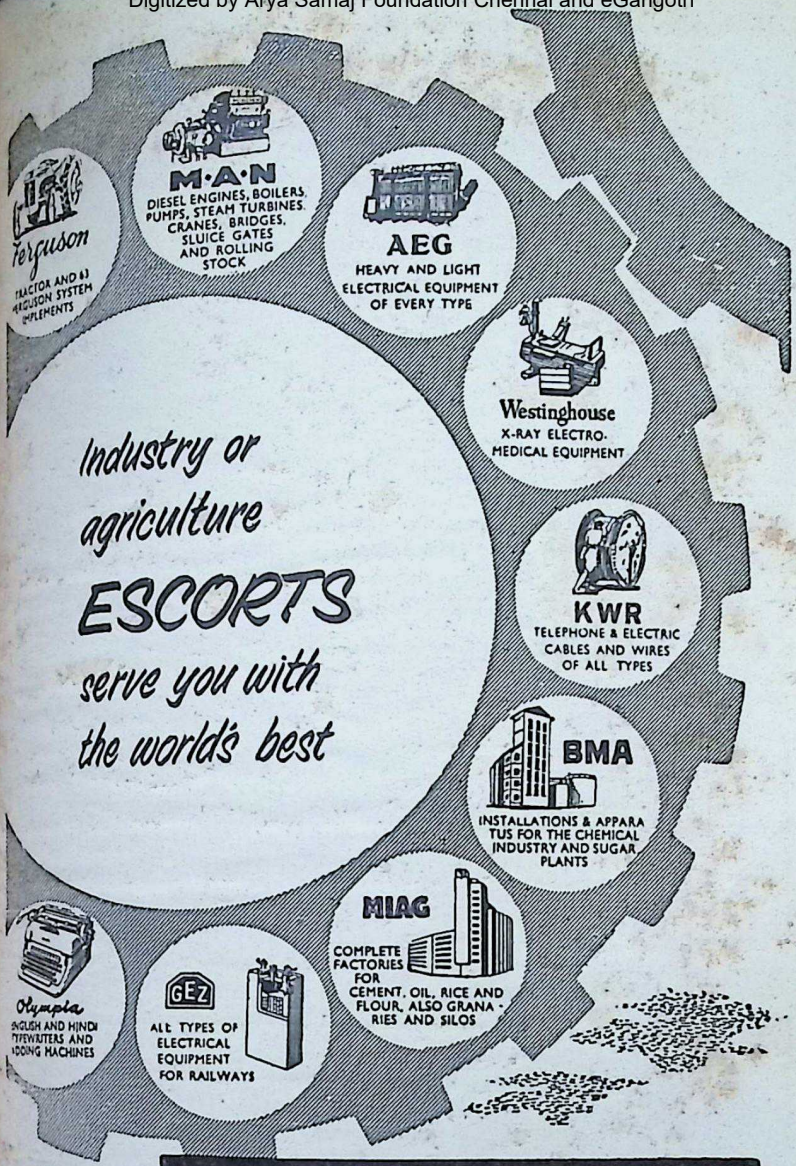

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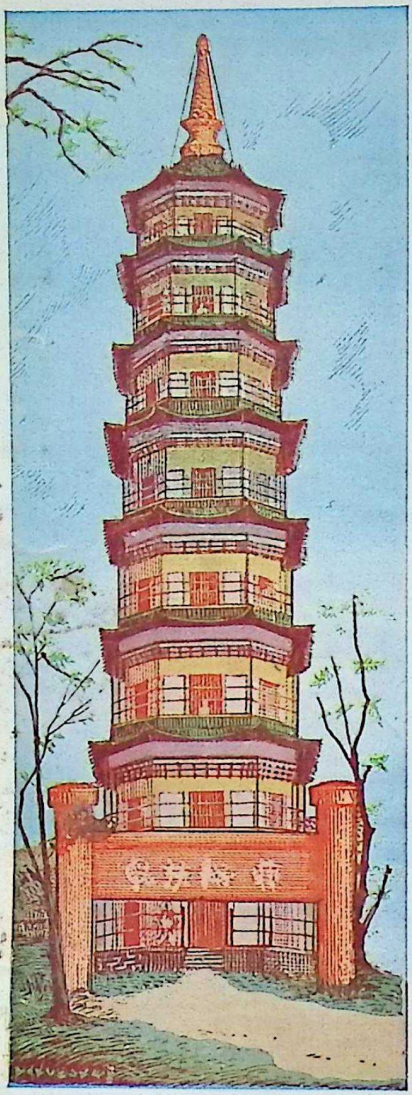

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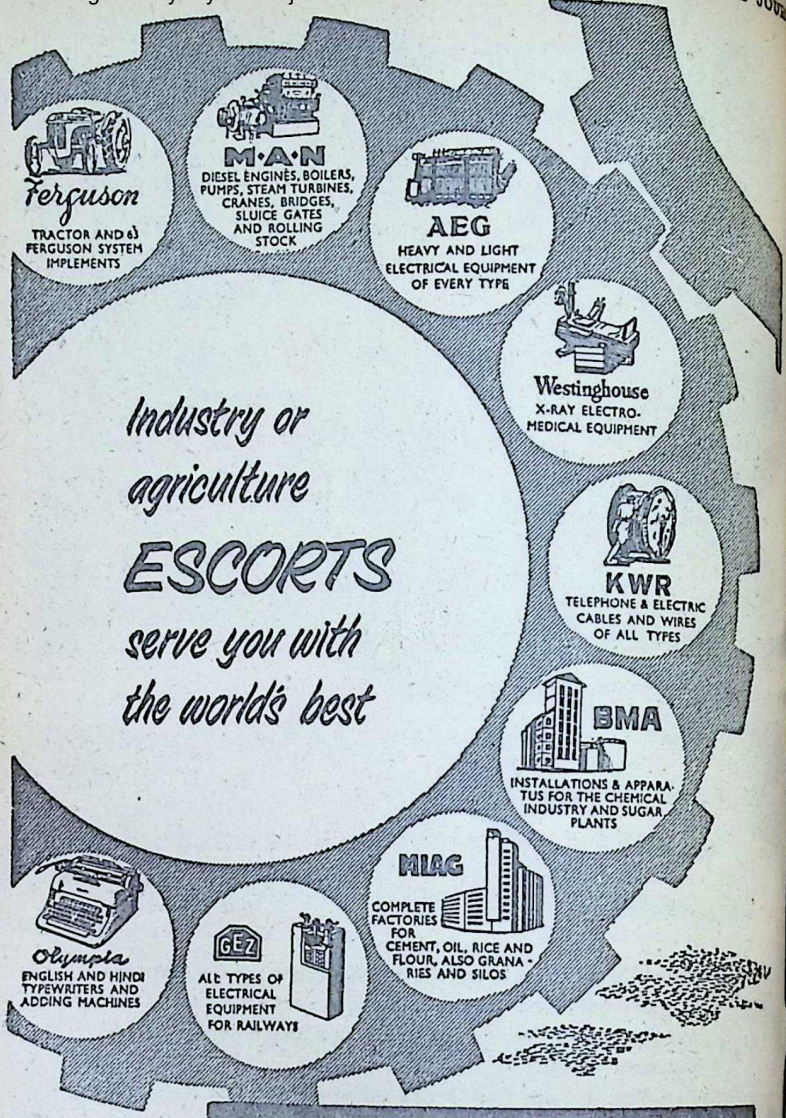

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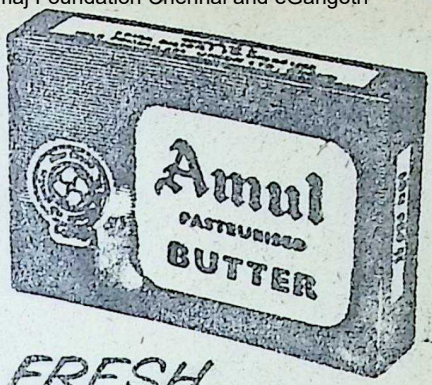

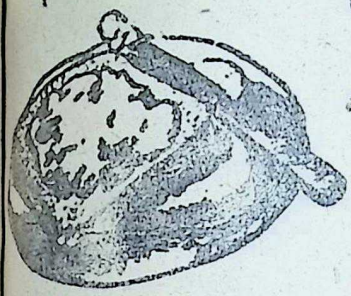

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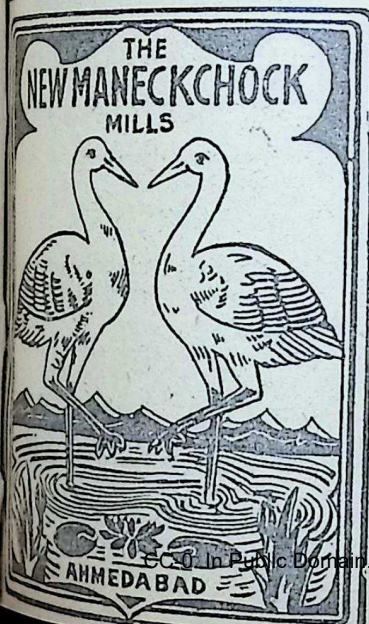

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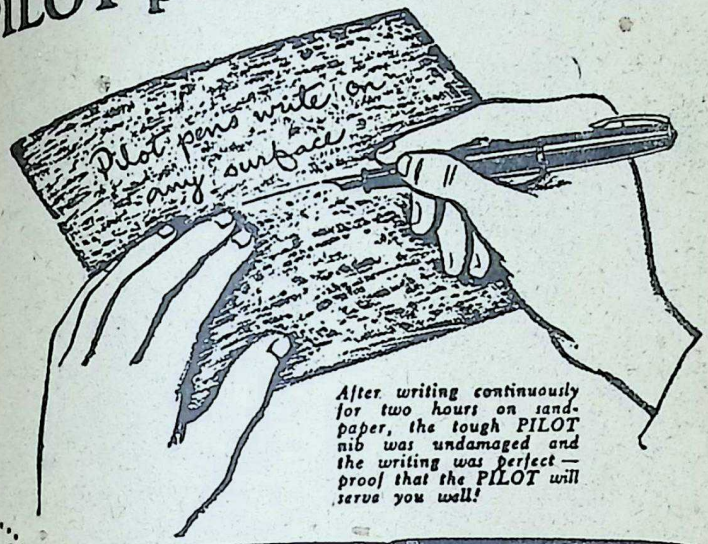

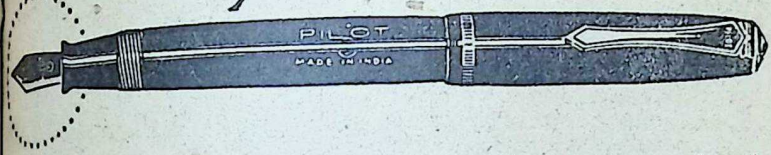

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III, No. 14]

IDEAL HERO

न वीलवे नमते न स्थिराय
न शर्धते दस्युजूताय स्तवान।
अजा इन्द्रस्य गिरियश् चिद् ऋष्वा
गम्भीरे चिद् भवति गाधम् अस्मै॥

He who is being worshipped does not bend before the strong nor before the firm;
Nor before the arrogant challenger, instigated by the wicked.
For Indra the lofty mountains are as plains;
For Him even in the deeps there is a ford.

—**Rigveda, VI. 24.8.**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 120

★ WHAT'S IN A NAME ★ ALADDIN'S LAMP
★ THE LURE OF THE THEATRE

Raj Bhavan, Lucknow
FEBRUARY 10, 1957

MY YOUNG FRIEND,

UNTIL I came to Bombay in 1907, or rather, perhaps, till 1913, when I joined the High Court, most people knew me by the name of "Kanubhai." Even the postman at Broach knew me by that name and letters addressed to "Kanubhai, Broach," were unhesitatingly delivered to me. Mother called me "Bhai," and Father, just "Kanu."

What's in a name? asked the impertinent Shakespeare and so would you. A lot, I should say. Call a girl Habbakuk or Hedamba and see what happens to her and to you. What should I have been today without having been "Kanubhai," a seven-year old, curly-headed boy, delicate, grave, good-looking, with a silver chain round his hips, gold circlets on his wrists, pearl rings in his ears, playing with bow and arrow in the courtyard of the house Surat?

★

In 1896 Mother was living Broach, for, as I have alre stated, my two sisters had bec widows. I lived alone with Fat at Surat, happy in his comp Although I stood in great awe him, I loved him dearly. At ni my bed was made next to his that, whenever I felt frightened could touch him with my h hand and feel comforted.

I was very proud of my fath He was a strong, generous m easily moved to anger. Eve morning, when we took tea t gether, I felt that I was a grow up, I would watch the way sipped his tea and try to copy h

I often accompanied Fat when as Chairman of the Muni

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...r, he went on his daily rounds ...ssess the house-tax. I was ...moved by the tales of woe ...many house-owners nar... to Father in order to induce ... to bring down the assess... When the tale was pathe... ...rs would spring to my eyes ...our way home, I would try ...ervene on the man's behalf. ... would smile and ask me ... worry. "These people are ...; they are telling lies so as ... their assessment reduced," ...uld say. However, I remain... ...nconvinced and thought that ... was hard-hearted. At ... I would even feel guilty, for ...ught I had a share in what ... was doing. The logic of ...ild is the logic of dreams.

...r the morning meal, Father ... go to the office and Ghela ... an old chaprasi, would put ... sleep. He had a unique gift ...rative and would regale me ...tales of adventure and won... He stands out clearly in my ...y and I believe I still have ...tograph in which he is seen ...g behind me.

... teacher, Maganlal, gave me ... every afternoon. I loved ...g and writing, but disliked ...metic. I could not under... why it should be any busi... of mine to measure the time ... up in emptying two casks ...water, one being double the ... the other. My teacher had ...ious way of telling the ser... of the house that his wife ...five years older than he was and that he had never seen her young!

In the afternoon I would go with Ghela Naik to Father's office and sit patiently in a chair kept for me in a corner, while he tried the criminal cases. I liked sitting there, for it made me feel as though I was helping him and that I was to some extent responsible for the sentences he inflicted upon the criminals.

After office hours we would return home. Father would then teach me English from a book called "Reading Without Tears." He wanted me, when I grew up, to go to England and take the Indian Civil Service examination, for his one ambition in life was to see me a District Collector. Alas! he did not even live to see me through college.

Father knew how to play the *tablas* very well. Though after my sisters became widows he had given up playing them in the presence of others, when we were alone he would play upon them and sing in a low voice. That is how I became fond of the *tablas* without acquiring the skill necessary to play upon them.

As a child, I indulged in all kinds of fancies. Once a friendly watch-maker presented me with a tiny empty *attar* bottle. Without its *attar,* the bottle looked to me very unhappy. Day after day, my mind ran on filling it up, but how to get the money with which to buy the *attar?*

On the first day of every month,

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Father used to get thirty or thirty-one one-pice coins, according to the number of days in the month. These were wrapped in a packet. Every afternoon when Father was away in office, I would take a pice from that packet, go to a sweetmeat seller next door and buy a freshly-made sweet for myself. One day I helped myself to four coins out of the packet and invested them in *attar*. I was very happy, for my little bottle was now full. Was I committing a theft? I did not think so, for I had given up my afternoon sweets for four days in order to spend the savings on my purchase.

That same evening while I was sitting near Father as he played upon the *tablas*, Ghela Naik came in with a smirk on his face and folded hands: "Sarkar, Bhai bought *attar* today," he said very apologetically. Poor "Bhai's" heart sank within him. "He took me to the bazar, Sarkar, and bought four-pice worth of *attar* to put in his bottle."

"Where is the bottle of *attar?*" asked Father turning to me with a frown. With tears in my eyes I produced my little treasure. "Where did you get the money with which to buy the *attar?*"

I told Father how I had given up my sweets for four days so as to buy the *attar*. I broke down while making the confession and was miserable for days when my bottle of *attar* was confiscated.

I was not given to pla games like other children nor I any companion with whom play. Sometimes a little would come to us from a ne bouring house and as it happe that she was also fond of talk we sat and exchanged ideas a all sorts of things. She often I was very funny, and so I I was reading the *Arabian Ni* and my imagination was run riot. I was always thinking the Flying Horse, the Tal Fish and the Valley of Diam I waited for the eagle which to transport me to the gates Damascus, where, being the to arrive, I would receive Princess as my bride and the tanate as my portion.

One day a curious idea en my head. Father had given a small lantern by way of pre To me it looked very much Aladdin's Lamp, therefore, w I was alone I began to rub it my ring, hoping to call forth djinn whom I could comman fetch me bags of pearls and monds. I was entirely philan pic in my ambition; I wante give them to Father so tha would not have to work so h

I rubbed the lamp vigor and succeeded in dislodging ruby from the ring, which i into bits. I was very fright at this catastrophe. I felt the djinn had somehow betr me; I thought he had go Aladdin instead.

When Father came home, I

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...ll about it. He was not an- ...but only laughed. I thought ...s very unfair of him to treat ...like that, when I was trying ...best to make him rich beyond ...dreams of avarice.

☆

...was at about this time that ...in love with the theatre. ...morning three men came to ...house with a letter of intro- ...tion from my uncle Adhubhai ..., who was then the Receiver ..., who was then the Receiver ...Dakore Temple. They wore ...Kathiwadi *safas* (turbans) on ...heads and spoke with what ...thought were out-of-the-way ...ents. They had just started a ...rical company called the Van- ...Aryahit Vardhak Mandali ...wanted to build a theatre in ... to stage their performances. ... wanted Father to help ... in this venture.

...ter on under the names of ...mbak the Elder and Tryam- ...the Younger, the two of them ... to become well-known as ...g actors throughout Bombay ...Gujarat.

...this time I had already peep- ...into the mysterious world of ...drama. A couple of years be- ...a travelling company had ... to Broach and staged Ran- ...bhai's *Lalita Dukh Dar-* ..., one of the earliest social ...s in Gujarat, in a dharma- ...

...still remember the songs of a ...n which had been on the lips ...everyone in Broach a year be- fore. Later, I had gone to see a play called *Rakhengar-ane-Ranakdevi,* based on the famous folk-tale of Saurashtra. Even now I can recall how I turned my face away from the stage and wept while the scene in which King Siddharaj Jayasinha killed the two sons of Ranakdevi, was being enacted. Even now a tragic episode on the stage or on the screen, moves me to tears, though in life I weep very rarely. I have little doubt that the early impressions left by this play were responsible for my re-creation of the Rakhengar Ranakdevi episode—of course with changes—in my *Gujarat-no-nath.*

But the Vankaner Theatrical Company, which consisted of about eight or ten more actors besides the Tryambaks, brought this romantic world to my very feet, for all of them were our guests for a few days.

Father got the Company some land on which a theatre could be constructed and I spent many happy hours watching the building going up. The elder Tryambak had a son of my own age, Shankarlal by name, who became a great friend of mine. In the afternoon, before going to Father's office, I would visit the theatre and meet Shankar and when he came to our house to meet me—which he often did—he taught me how to paint and powder my face, to put on a skirt and to make my hair look like a girl's. He also taught me to dance and when

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I was alone in my room, I would try to dance in front of a mirror, hands on waist.

I loved the green-room, with its peculiar smell which comes from saw-dust, paint and cosmetics; its be-wigged and be-sworded men sitting on old boxes; its dark-skinned boys with powdered hands and faces, bangles on their wrists and dhoties tucked up to their knees, who the next minute would be transformed into the heroines of the piece. This world was to me mysterious, wonderful, unapproachable, and I sighed for it.

At last the theatre was ready and one fine evening the drama of *Sitaswayamvar* was staged. Father performed the opening ceremony, and we took our seats in the front row. At once I was deeply engrossed in this wondrous world, as transported with ecstasy as was the great poet Narsi Mehta when he saw the dance of Radha and Krishna. In this play Bhagwan Parashurama appeared at the court of Janak with matted locks, battle-axe and bow. Of course I knew who Parashurama was; he was no other than my divine ancestor, of whom I had heard so much.

I returned home with strange ideas passing through my mind. I put away my beloved *Arabian Nights;* converted my little cricket bat into a battle-axe by pasting it over with silver leaves; acquired a pair of wooden sandals. Equipped with this paraphernalia I transformed myself into Parashurama. My little world als derwent a change. Father wa Sage Jamadagni; Mother wa nuka. Instead of dancing b the mirror, I went about the h with the battle-axe on my s der, slashing at imaginary k triyas.

When I awoke on a mornin looked round to see whether disciples Bhishma and Karna sitting at my feet. I some told them to go and fetch m The servant who prepared bath every morning was als thought, one of my disciples. I enjoyed this wonderfully world of mine. The roots o novels *Lomaharshini* and *Bh wan Parashurama* were to found in this land of high rom over which I flew on the wing ecstasy. Was it not Emerson said that the dreams dreamt beggar would put the play Shakespeare to shame?

Three nights a week I vi the theatre to witness the p But soon Father began to d the wisdom of my doing so stopped me from going so o After that I was only perm to go to the theatre on Satur My requests and entreaties t allowed to go oftener fell on ears. Shankarlal's visits to house had stopped.

The second drama staged by Company was entitled *Premd drika,* and in this the her about twelve and a boy of a eight or ten, dressed as a girl.

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...ed love dialogues in a song. ...l remember some of them. ...y little heart was filled with ...rous delight at these dia... ...s, which, crude though they ...e, were my first lessons in ... poems. Prabha displaced ...hurama in my heart. ...ghout the day, Prabha was ...r side; in the evening she ...d with me; when alone in ...use, I carried on conversa... ...with her.

...se two plays, whether they ...e any good or not, have had ...mendous influence on my ... Even now the various scenes ...dialogues come back to me ...ti moments; and as I recall ... I roam in my imagination ... free, as I did in that period ... life. I am young again and ... Shakespeare's Miranda I ... like saying, "O brave new ... that has such people in it." ... two personalities, Parashu... ... and Prabha, "indwelling" in ... from early childhood, have ... present with me in kaleido... ... shapes in a thousand living ...rts throughout my life.

...ow, I acquired a strong ... for the drama, and on my ... to Broach I started a dra... society of my own. An un... ... of mine had been laid low by ...tic stroke, but his son, Moti... in spite of his father's pro... tests, joined my dramatic group. At this seeing me, the old man would shout: "Kanudia, you wastrel of a stage player, why are you bent on enticing my son to evil ways?" But in childhood the wails of age seem meaningless, if not actually silly, and so they did with me.

Motibhai and I were the principal actors in the dramatic society. We acted in the anteroom, the two doors being used as wings. Discarded clothing was used for costumes, and any old thing—a cricket bat, stumps, pieces of wood—were used as weapons. The audience was composed of our relatives, friends and servants. The best play I acted in was the one I had composed; it was called "Parashurama's Campaigns." Brandishing a bat, I played the role of the hero every night, slashing Motibhai, who played Sahasrarjun.

I do not know whether it was Motibhai's association with me, or his father's words, which proved a curse. Early in life he went to pieces; all my efforts to help him proved useless; he died very early, broken by irresponsible habits.

Your sincerely,

K. M. Munshi

There can be no real morality without knowledge, no real knowledge without morality. Both are bound together like heat and light in a fire.

—Buddha.

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Do Not Go Back

Rabindranath Tagore

If this door of my heart, O Lord,
Ever barred and bolted be,
Break it open and enter, Lord,
Do not go back, I beseech thee.

To sing thy name, thy name so dear,
If this harp e'er unable be,
Kindly do thou keep waiting here,
Do not go back, I beseech thee.

If any day thy call again
Fails from slumber to waken me,
Wake me up, Lord, with thunder-pain,
Do not go back, I beseech thee.

If some one else I e'er instal
On thy seat and do so warmly,
O my king, my king for times all,
Do not go back, I beseech thee.

[Translated from the Bengali original by Sri Haridas Chatterji]

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. . . . Hinduism tells everyone to worship God according to his own faith or Dharma, and so it lives at peace with all religions . . . .

Why I Call Myself a Sanatani Hindu ?

Mahatma Gandhi

I CALL myself a Sanatani Hindu, because,

(1) I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu Scriptures, and therefore, in Avatars and rebirth;

(2) I believe in the Varnashrama Dharma in a sense, in my opinion, strictly Vedic but not in its present popular and crude sense;

(3) I believe in the protection of the cow in its much larger sense than the popular;

(4) I do not disbelieve in idol-worship.

The reader will note that I have purposely refrained from using

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the word divine origin in reference to the Vedas or any other scriptures. For I do not believe in the exclusive divinity of the Vedas. I believe the Bible, the Koran, and the Zend Avesta to be as much divinely inspired as the Vedas.

My belief in the Hindu scriptures does not require me to accept every word and every verse as divinely inspired. Nor do I claim to have any first-hand knowledge of these wonderful books. But I do claim to know and feel the truths of the essential teaching of the scriptures. I decline to be bound by any interpretation, however learned it may be, if it is repugnant to reason or moral sense. I do not emphatically repudiate the claim (if they advance any such) of the present Sankaracharyas and Shastris to give a correct interpretation of the Hindu scriptures. On the contrary I believe that our present knowledge of these books is in a most chaotic state.

I believe implicitly in the Hindu aphorism, that no one truly knows the Shastras who has not attained perfection in Innocence (Ahimsa), Truth (Satya) and Self-control (Brahmacharya) and who has not renounced all acquisition or possession of wealth.

I believe in the institution of Gurus, but in this age millions must go without a Guru, because it is a rare thing to find a combination of perfect purity and perfect learning. But one need despair of ever knowing the of one's religion, because the damentals of Hinduism, a every great religion, are uncha able and easily understood.

Every Hindu believes in Go His oneness, in rebirth and s tion.....I am a reformer thr and through. But my zeal takes me to the rejection of of the essential things of H ism.

I have said I do not disbelie idol-worship. An idol does excite any feeling of veneratio me. But I think that idol- ship is part of human nature. hanker after symbolism. should one be more composed church than elsewhere? Im are an aid to worship. No H considers an image to be God do not consider idol-worship a

It is clear from the foreg that Hinduism is not an exclu religion. In it there is room the worship of all the prophet the world. It is not a missio religion in the ordinary sense the term. It has no doubt abs ed many tribes in its fold. this absorption has been of an lutionary, imperceptible char Hinduism tells everyone to w ship God according to his faith or Dharma, and so it live peace with all the religions.

[From *Young India*, 6-10- Courtesy: Navajivan Trust]

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Our urgent need is for leaders and experts in all walks of life. For most of these one naturally looks to Universities..... And, the untapped resources of brain-power in India's villages should be made available.....

University Education in India

Sir John Sargent

THE Universities of Calcutta, Bombay and Madras represent the first attempt to provide India with university education on the British model. The model chosen was not the ancient Universities of Oxford and Cambridge but the comparatively new University of London.

Before I attempt to assess what these three pioneer Universities have achieved during the last century, I should like to give a brief account of the background against which they were set up. Although we in the West are accustomed to refer appreciatively to the ancient cultures of India and other eastern countries, we are sometimes rather vague about exactly what those cultures were and how they were handed on. Higher education in India, including education of the University type, has its roots in the remote past.

Long before the Christian era, important centres of learning were in being and thronged with students. Their curricula were in some ways comparable in their conservatism with those of medieval European Universities and in their variety with those of some American Universities of today. They ranged from religion, medicine, astronomy, agriculture and accountancy down to archery and snake-charming. There is a record of a king's son, who was sent to study at a distant University and provided with a thousand pieces of gold to cover the cost of his course. One can only hope that he had a distinguished career and returned to his State as an enlightened ruler. This at any rate is the first instance I know of a State scholarship.

When we come to what may be called the British period, we find that the question of providing

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higher education for Indians had been receiving considerable attention from the then rulers of India for fifty or sixty years before the establishment of the three Universities in 1857. This period was mainly occupied with two major controversies. The first was between what may be called the Westernisers and the Classicists as to whether education should be based on Western learning or on the traditional Indian cultures; and the second was between the missionaries and those who felt that anything in the way of religious propaganda should be avoided in India.

Oddly enough, as it may seem today, even such distinguished Indians as Rajah Ram Mohan Roy gave strong support to the Westernisers. In the end, the Westernisers and the Anti-religionists appear to have prevailed and a beginning was made with the development of institutions at the University level, which subsequently formed the basis of the three great Universities whose centenaries we are now celebrating.

It is also worth recording that before 1857 a number of other institutions had already been established to provide higher education in such subjects as medicine, engineering and law. One can hardly pass over these years of gestation from the University point of view without some reference to Lord Macaulay, who is so often held responsible for most of the defects in the Indian ed... tional system at any rate up... 1947. His famous dictum tha... single shelf of a good Europ... Library was worth the whole ... tive literature of India and A... bia has stuck not surprisingly ... Indian throats and will probab... continue to stick there long a... all the Britishers who have tr... served the cause of Indian edu... tion have been forgotten.

But he had his wiser mome... Like so many of his fellow co... trymen at the time he seems ... have tried to harmonise what ... should now call imperialistic a... bitions with a more liberal vi... of the ultimate responsibilities ... an imperial power. This is w... he said in the House of Comm... before he came out to India: "... we to keep the people of In... ignorant in order that we m... keep them submissive? Or do ... think that we can give knowle... without awakening ambition? ... do we mean to awaken ambiti... and to provide it with no leg... mate vent? It may be by g... government we may educate ... subjects into a capacity for be... government, that having becom... instructed in European knowle... they may in some future age ... mand European institutions. Wh... ther such a day will ever com... know not. Whenever it comes ... will be the proudest day in E... lish history. The sceptre m... pass away from us but there ... triumphs which are followed ... no reverse. There is an emp...

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...pt from all natural causes of ...y, that empire is the imperish... ...empire of our arts and our ...als, our literature and our ...s."

...is comforting to think that ...amid the political stresses of ...enlightened Indians from ...Prime Minister downwards ...rously acknowledge the debt ...ch they owe to Western learn... ...through the British connec...

The result of these controver... ...about the future of higher ...cation in India was crystallis... ...in the famous despatch of Sir ...rles Wood to the Court of ...ctors in 1854. This again was ...compromise. It laid down as a ...eral principle that the study of ...ian languages should be en... ...raged, that the English lan... ...ge should be taught wherever ...re was a demand for it and that ...h the English language and the ...ian languages should be re... ...ed as the media for the diffu... ...n of European knowledge.

The practical outcome of the ...patch, so far as we are con... ...ned, was the decision to esta... ...h Universities. As a result, ...e existing institutions of higher ...cation at Calcutta, Bombay ...d Madras were officially consti... ...ed Universities with a consti... ...ion based on that of London ...d with authority to establish ...fessorships in various branches ...f learning, including law, civil ...gineering and the classical Ori... ...al languages, and to grant de... grees. It was three years after the despatch, that is, in 1857, before the necessary Acts for the establishment of these Universities received the approval of the Governor-General.

I cannot describe in any detail the development of the three Universities between 1857 and the declaration of independence ninety years later. It is a record, as anyone who consults the official reports will discover, of steady expansion both in numbers and in faculties in spite of periodical ups and downs due to the vacillating and often stingy policy of the Governments concerned. The most impressive, though not necessarily important, aspect of this expansion is the greatly increased attention that has been paid, particularly in recent years, to the application of science for practical ends. I need only mention the reputation which, for instance, the Departments of Applied Physics in Calcutta and of Applied Chemistry in Bombay enjoy in the world today. Madras has perhaps concentrated less on the scientific and technical sides than the other two, possibly owing to the proximity of the famous Scientific Research Institute at Bangalore. But this has probably helped to maintain an all-round standard in the various faculties, which has long made a first-class Madras degree in almost any subject a real academic distinction.

Looking to the future what can one say about the prospects of still further healthy growth on the

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part of our centenarians? From the point of view of numbers they are in my opinion already far too large. It is true that the creation of several new Universities and the alteration of state boundaries since 1947 may alleviate this. But the real problem is not so much total enrolments as the distribution of students between faculties. Before 1947, for various reasons, of which financial stringency was as a rule the most compelling, there was a strong tendency to encourage enrolment in the arts faculties, which could be self-supporting, as compared with the technical and scientific departments, which for obvious reasons could not.

Another problem arising primarily from inadequate finance has been the policy during the British regime of leaving education as far as possible to private enterprise. The result only too often has been that pious benefactors have erected impressive, if not always suitable, buildings but have made little or no provision for their maintenance. This has meant unattractive conditions of service for teachers and the denial to students of many of the amenities, which in the West are accepted as essential to the realisation of the University ideal. One can only hope that the financial bogey will be laid before long by the increasing prosperity of India and, m directly, by the establishment a University Grants Commis on similar lines to that which functioned so successfully in country for the last thirty yea This has now been set up.

There is one consideration wh must be ever present in the mi of those people inside and outs India, who wish for the succ of the new Republic. The urg need is for leaders and experts all walks of life. For most these one naturally looks to U versities or institutions of simil rank. But Universities of the selves cannot ensure that th places are filled by students of t requisite calibre. At the mome eighty per cent or more of t population of India is illitera and Universities can only draw the still smaller portion who rea matriculation standard. Anyo who knows India will be awa how many "village Hampde and mute inglorious Milton must languish in the 700,000 vi lages of India because the doc of educational opportunity ha not yet been opened to the Once these untapped resources brain-power have been ma available, Indian Universities w be able to draw upon an almo inexhaustible supply of studen of an intellectual calibre.

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193 million voters . . . . over 500 million ballot papers . . . . over a million officers to conduct the election . . . . over ten crores to cost the exchequer . . . . a colossal experiment in democracy—that

OUR ELECTIONS

WE are on the eve of polls for the second time since Independence to elect 494 bers to the Lok Sabha (House the People) and 2,906 members the State Legislative Assem-

The State of Jammu and Kash- which is governed by its own tion law, will send six repre- atives elected by its Assembly be formally nominated by the sident to the Lok Sabha.

In Andhra Pradesh, except for sitting members who belonged the old Andhra Legislative As- bly, 105 new members repre- ing the Telangana region of State, will be elected in the ing elections for the State As- bly. The sitting members of Andhra Assembly, who were ted in the elections held in ch 1955, will continue their mbership until 1962, when the t country-wide general elec- ns will probably take place. ections to the Lok Sabha, will, however, be held throughout Andhra with the rest of the country.

Out of the 494 members to be elected to the Lok Sabha, there will be 76 members belonging to the Scheduled Castes, as against 72 at present, and 31 members belonging to the Scheduled Tribes as against 26 at present. There will be 403 constituencies, of which 91 will be two-member constituencies and 312 single-member constituencies. Sixteen single-member constituencies are reserved for Scheduled Tribes—four each in the States of Bihar and Bombay, three in Madhya Pradesh, two in Orissa and one each in Assam and Rajasthan, and one in the Union Territory of Manipur. Representatives to the State Assemblies of the thirteen reorganised States, numbering 2,906, will be elected from 2,354 constituencies.

Our elections will be on a scale bigger than that in 1951-52. About 193 million persons who are eligible to vote, representing half the

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population, will be exercising one of their fundamental rights of citizenship in this great experiment in democracy. Compared to the elections in 1951-52, there will be no change in system and in the mechanics of the elections this time, except in two respects.

In the first place, the poll will be completed within a period of 18 days or less in every State, between February 25 and March 14. Secondly, this period will be synchronised all over the country—except perhaps in the snow-bound regions of Himachal Pradesh and certain Himalayan regions of Uttar Pradesh where polling may have to take place some time in April or May on account of the weather.

Polling will be simultaneous for elections to the Lok Sabha and the State Assemblies. Each polling station will, therefore, have two separate sections, one for the Lok Sabha and the other for the State Assemblies. Over two lakh polling stations will be set up as against 1,96,084 in 1951-52.

In democracy, elections should be free and fair. The first requisite of free elections is the secrecy of the ballot. Voting by secret ballot ensures fullest freedom to the elector to vote as he pleases without the slightest fear of consequences and also at the same time enable him to register his will for or against a particular form of Government. Therefore, the ballot-box becomes democracy's determining factor.

As many as 28.75 lakh b boxes, representing an increas 4.35 lakhs over the number boxes during the last gen elections, will now be used. these boxes will be made of st and there will this time be wooden boxes as on the last oc sion. A general suspicion rega ing the dependability of the b lot-boxes, whether it has any r basis or not, can poison the v roots of public confidence in process of democratic electio An election would be a failure the extent it fails to attract pu lic confidence in its fairn Every care has, therefore, be taken to design the boxes in su a manner that absolute secrecy the ballot it ensured.

The ballot-boxes will be colou ed brown for the Assembly el tion and green for the Lok Sabh election. At each polling stati there will be as many ballot-box as there are contesting candidate A ballot-box will be allotted t each candidate and it will carr prominently on the outside th symbol assigned to that candidat and also his or her name. On th inside of the box also the can date's symbol will be fixed.

The Election Commission ha recognised four all-India parti namely, the Indian National Co gress, the Praja Socialist Part the Communist Party of India a the All-India Bharatiya Jan Sang and eleven State parties. On those parties which secured n

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s than three per cent of the ac-
l votes polled in the last elec-
ns have been recognised as all-
ia parties.

The symbols reserved for the
ional parties respectively are:
o bullocks with yoke on, hut,
s of corn and a sickle and the
ep (*deepa*); and for the State
rties: elephant, standing lion,
w and arrow, horse and rider,
ng sun, cycle, cock, human
d, spade and stoker and ladder.
All that will remain for the
ter to do will be to identify the
e of his favourite candidate by
e symbol and put the ballot
per through the slit provided
r the purpose on the top.

In this system of voting by iden-
ying the party symbols on the
xes, the risk of mistakes or con-
sion is largely eliminated and it
nables the illiterate voters, who
nstitute by and large the majo-
y of the electorate, to recognise
ithout aid or assistance the party
f his choice and register his vote
y merely dropping the ballot
per in the box of his candidate.
The system has the added advan-
ge of saving polling time, as the
ter has no need to struggle with
pen and ink to indicate his pre-
ference on ballot paper.

The number of voters, which now stands at 193 millions, has kept direct pace with the increase in population and represents a five per cent increase over the number during the last elections. Over 500 million ballot papers will be printed for use in the elections; and over a million officers will be in charge of the smooth conduct of the elections all over the country.

It cost India over Rs. 10 crores to guard the secrecy of the ballot and guarantee that the first country-wide general elections were free and fair. The peaceful and orderly manner in which the elections were conducted last time and the disciplined behaviour of the vast number of voters, most of whom did not know how to read and write, had won the admiration of the world, which was most anxiously and interestedly watching this colossal experiment. The coming elections also will undoubtedly be as remarkable a success as the last one and will set up a new precedent by the orderly, peaceful, free and fair manner in which they are conducted.

The highest gift you can confer on a man is to offer him knowledge. You may feed a man today, he will be just as hungry tomorrow, teach him an art and you will enable him to earn his living all his life.

—Rama Tirtha.

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SANE LIVING

9. HOPE AND FEAR

THE promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of fear are a terror to the heart.

Nevertheless, let not hope allure, nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors even of death are no terrors to the good; he that committeth no evil, hath nothing to fear.

In all thy undertakings, let a reasonable assurance animate thy endeavours; if thou despairest of success, thou shalt not succeed.

Terrify not thy soul with vain fears; neither let thy heart sink within thee from the phanto of imagination.

From fear proceedeth mist tune; but he that hopeth, help himself.

As the ostrich, when pursu hideth his head, but forgetteth body; so the fears of a coward pose him to danger.

If thou believest a thing imp sible, thy despondency shall m it so; but he that persevere shall overcome all difficulties.

A vain hope flattereth the he of a fool; but he that is wise pu sueth it not.

In all thy desires, let reason before thee; and fix not thy hop beyond the bounds of probabilit so shall success attend thy und takings, and thy heart shall n be vexed with disappointments.

10. JOY AND GRIEF

LET not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart; this world afforded no good so transporting, nor inflicted any evil so severe, as should raise th far above, or sink thee much be neath, the balance of moderation.

Lo! yonder standeth the hou of Joy; it is painted on the ou side, and looketh gay; thou ma

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know it from the continual
se of mirth and exultation that
eth from it.

The mistress standeth at the
r, and calleth aloud to all that
s by; she singeth, and shouteth,
laugheth without ceasing.

She inviteth them to go in and
e the pleasures of life; which,
telleth them, are nowhere to
found but beneath her roof.

But enter thou not into her
r; neither associate thyself
h those who frequent her
se.

They call themselves the sons
Joy, they laugh and seem de-
ted; but madness and folly are
all their doings.

They are linked with mischief
nd in hand, and their steps lead
wn to evil; dangers beset them
und about, and the pit of de-
ruction yawneth beneath their
et.

Look now on the other side, and
hold in that vale overshadow-
d with trees, and hid from the
ght of men, the habitation of
row.

Her bosom heaveth with sighs,
r mouth is filled with lamenta-
n: she delighteth to dwell on
e subject of human misery.

She looketh on the common ac-
dents of life, and weepeth; the
eakness and wickedness of men
the theme of her lips.

All nature to her teemeth with evil; every object she seeth, is tinged with the gloom of her own mind; and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell, her breath is contagious, she will blast the fruits, and wither the flowers that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee by a gentle descent to the bower of Tranquillity.

With her dwelleth peace; with her dwell safety and contentment. She is cheerful, but not gay; serious, but not grave; she vieweth the joys and the sorrows of life with an equal and steady eye.

From hence, as from an eminence, shalt thou behold the folly and the misery of those who either, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth, or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

[To be continued]

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S. P. Sharma

Sita and Draupadi

Draupadi is sitting beneath an arbour in Nandanodyana, apparently brooding over something. Occasionally she heaves a sigh and presently tears well up in her eyes. Wiping them, she is about to get up, when she notices the radiant figure of a woman of divine bearing. Draupadi is surprised and instinctively makes obeisance.

Drau: Bless me, divine Mother. In whose hallowed presence am I?

Fig: Please be seated, Draupadi. I am Sita. I have been longing to have a heart-to-heart talk with you. We two have the dubious distinction of being heroines who have undergone the greatest amount of suffering.

D.: I bow to Thee once again, Devi. Though, no doubt, your suffering had been great, I feel it must have all been like a bad dream to you. You are the Mother of the Universe and being Sita was only an Avatar of yours.

S.: You forget that experiences in a dream can be as real to the dreamer as those happening when he is awake. And my "dream" had been pretty long and dreadful too!

D.: I was a mortal. I could never reconcile myself to my fate. My wound never healed. Though you suffered separation from the Lord, my li was miserable most of th time even when I was amid my husbands. I was subject ed to cruel molestations a outrageous insults. My chil ren were brutally murdered The agony was all the mor intense because I was help less when I had five valorou men to protect me.

S.: You were not only *not* sepa rated from your husband but were greatly loved an respected by them. In m case, my own husband doub ed my chastity and exiled m heartlessly.

D.: I am afraid you are being too hard on Sri Rama. All along he remained loyal to you an he never entertained the slight est trace of weakness for other women. In his capacity a King, he merely bowed to th will of his subjects.

S.: I don't agree. Otherwise ho do you account for his out-

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burst in Lanka immediately I was brought to his presence after liberation from captivity? Mother, how can you view each event separately? They are all links in a chain. Human beings are not free agents. You know too well the curse of....

D.: Oh, I have heard enough of them. Our lives just seem to be inviting to be shaped by the curse of this Brahmana or that Maharshi—sages who, most of the time behaved and reacted like ordinary mortals. Only their curses seemed to have such devastating effect!

It is certainly difficult to refrain from such thoughts when we ourselves happen to be the injured ones. In fairness to them, they must be deemed to have been merely instruments in the working of Fate. The story of our dynasty is said by many to be an illustration of the inexorability of destiny. Denied knowledge of his parentage, the valiant Karna, who should have headed the Pandavas, had to seek teachers and allies in strange quarters with such disastrous consequences to himself and others. He was thrown into the enemy camp. Though I was won by Arjuna, by a queer interpretation of Kunti Devi's injunction, I became a common wife to the brothers. There was a chance for everything to have ended well when Karna was revealed his parentage. He could have then walked over to the Pandavas and his patron, Duryodhana, would possibly have crowned him and called off all hostilities. But a sense of loyalty prevented him. Teachers and relations found themselves unwillingly forced to fight their own disciples and kinsmen. Even the triumph of Dharma could not be achieved through strict adherence to truth. The days of the War were to me the greatest torture compared to which life in Hell would have been far pleasanter. The victory too saw us all plunged into eternal gloom.

S.: Draupadi, my heart wells up in sympathy for you. You certainly deserved a better life. My husband might have suspected me—that was part of his role in the drama we enacted. But I can say that the world understood me aright. I too had behaved like a human, or even forse than that. I recall with shame how I made a diabolical charge against the incomparable Lakshmana in the golden-deer episode. How else could I explain it? But, Draupadi, didn't you find it difficult to please all your husbands simultaneously?

D.: I am really surprised at your doubt, Devi. People might even question my right to be reckoned chaste. They do not understand our tradition. In

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an ideal life, neither the husband nor the wife makes any selfish demands on the other. Once we shed our selfishness, all conflicts cease. For my part, I saw God in each one of my husbands. And my lords, they were the very soul of honour and Dharma.

S.: I have learnt a few lessons from you, Draupadi. Womanhood never reached such sublimity before. But, excuse me, didn't you have your preferences amongst them? It should have been so difficult to have loved them all alike?

D.: Devi, I don't presume to enlighten you who are Enlightenment Itself. But allow me to point out that wifehood is a mixture of the feelings and emotions of the mother, sister and the beloved. A mother can love all her children alike and yet have her preferences. Yudhisthira's magnanimity and capacity for silent suffering brought forth feelings of sympathy in me. Arjuna's valour commanded my admiration. The mighty Bhima's devotion to me and the many occasions on which he chivalrously rescued me or tried to please me in a simple and childlike manner, satisfied the craving in me, common to all women, to feel loved, adored and protected.

S.: There is much misunderstanding about your utterance on one occasion when you that your mind looked sixth though you have husbands.* Some say meant Karna while others that you referred to Krishna.

D.: On that occasion, I meant that God is above husbands and my first lo was to HIM. All virtues cluding *pativratya* are fo ed on love of God. As for controversy, I don't have be apologetic even in slightest degree. Karna so much in common with Pandavas—his liberality giving, his radiant personal and consummate skill as an cher. Being the son of Ku he too should have been husband were his parents known at that time. And Krishna, my saviour who the humblest servant of devotees, my friend, phil pher and guide!! It should my greatest privilege to suspected of being drawn wards Him. How can illegitimacy attach to the for Him, whether as a lo or master or friend or chi

(She puts out her hand and her face heavenward. An ecst delight and fervour sends a th through her entire frame. S advances and hugs her to bosom.)

* See *Bhavan's Journal* of 29-1-5 "Testament of Faith".

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Bi-Decennial Celebrations
BHARATIYA VIDYA BHAVAN
Programme
February 10, 1957 to February 17, 1957.

Feb. 1957	8-00 a.m.	**Vastu** ceremony of the New Building for Arts College at Chowpatty.
day	8-45 a.m.	**Srimad Bhagwat Pravachan** by Swami Akhandanand Saraswati of Vrindavan.
	5-00 p.m.	Inauguration of the Bi-Decennial Celebrations and opening of New Building for the Arts College at Chowpatty.
	8-30 p.m.	**"Songs of the Month"** (In Gujarati) Produced by Bharatiya Vidya Bhavan Kala Kendra. Direction, songs and music by Avinash Vyas.
Feb. 1957	8-45 a.m.	**Srimad Bhagwat Pravachan** by Swami Akhandanand Saraswati of Vrindavan.
day	5-00 p.m.	
	to 6-30 p.m.	AT HOME.
	8-30 p.m.	**Bharata Natyam** by Kumari Chandralekha of Madras. Organised by Bharatiya Vidya Bhavan Kala Kendra.
Feb. 1957	8-45 a.m.	**Srimad Bhagwat Pravachan** by Swami Akhandanand Saraswati of Vrindavan.
sday	6-30 p.m.	Recitation from **Bhagwad Gita** and **Ramcharita Manas** by Sri Krishnadas P. Dallela of Almora.
	8-30 p.m.	**"Naso Goso"**—Gujarati Drama by Dhansukhlal Mehta. Produced by Bharatiya Vidya Bhavan Kala Kendra. Directed by Adi Marzban.
Feb. 1957	8-45 a.m.	**Srimad Bhagwat Pravachan** by Swami Akhandanand Saraswati of Vrindavan.
nesday	6-30 p.m.	Symposium on **"Whither Indian Stage?"** Speakers: Dr. D. G. Vyas Sri Dhansukhlal Mehta Sri Jyotindra Dave Sri Adi Marzban and Others.
	8-30 p.m.	**"Nurjehan"** (Operetta in Gujarati). Produced by Bharatiya Vidya Bhavan Kala Kendra. Directed by Yogendra Desai. Songs and Music by Avinash Vyas.

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14th Feb. 1957
Thursday 8-45 a.m. **Srimad Bhagwat Pravachan** by Swami Akhan nand Saraswati of Vrindavan.
6-30 p.m. Tea Party in honour of 89th Birthday of Di Bahadur Krishnalal M. Jhaveri.
8-30 p.m. **"Dr. Madhurika"** (Gujarati Drama by Sri K. Munshi) Produced by Bharatiya Vidya Bha Kala Kendra. Directed by Adi Marzban.

15th Feb. 1957
Friday 8-45 a.m. **Srimad Bhagwat Pravachan** by Swami Akhan nand Saraswati of Vrindavan.
6-30 p.m. **Pravachan** by Prof. Nalin Bhatt.
8-00 p.m. Dinner in honour of Sri K. M. Munshi's 7 Birthday.
8-30 p.m. **"Ram Shabari"** (Dance Ballet in Hindi) P duced by Bharatiya Vidya Bhavan Kala Kend Directed by Yogendra Desai. Songs and M by Sri Avinash Vyas.

16th Feb. 1957
Saturday 8-45 a.m. **Srimad Bhagwat Pravachan** by Swami Akhan nand Saraswati of Vrindavan.
5-30 p.m. Symposium on **"What is the Matter with World?"**
Speakers:
Sri K. M. Munshi, Governor of Ut Pradesh.
Sri G. L. Mehta, Indian Ambassador U.S.A.
Hon'ble Justice Sri M. C. Chagla, Chi Justice of Bombay.
Dr. H. J. Bhabha, Chairman, Atomic Energ Commission.
Sri S. K. Patil, President, B.P.C.C.
Mr. Frank Moreas, Editor, **Times of India**.
8-30 p.m. **"Folk-Songs of India"** Produced by Bharatiy Vidya Bhavan Kala Kendra. Conducted b Bombay Youth Choir. Directed by Sal Choudhary.

17th Feb. 1957
Sunday 8-45 a.m. **Srimad Bhagwat Pravachan** by Swami Akhand nand Saraswati of Vrindavan.
5-00 p.m. Public Meeting to celebrate the 500th Jayan of Bhakta Narisinh Mehta.
8-30 p.m. **"Narasaiyo—Bhakta Harino"** (Dance Ballet i Gujarati). Produced by Bharatiya Vidy Bhavan Kala Kendra. Directed by Yogendr Desai. Songs and Music by Avinash Vyas.

Venue:
Academic Programmes: Bharatiya Vidya Bhavan, Chowpatty Bombay.
Cultural Programmes: Daily at 8-30 p.m. at Rang Bhavan Dhobi Talao, Bombay 2.

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The Sanskrit Vishva Parishad Supplement which was announced in the last issue, will appear along with the next issue.

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[*To be continued*]

To

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Dear Sirs,

I have pleasure in enclosing P.O./M.O. receipt for Re. 1/- being my contribution to Bhavan's Bi-Decennial Celebrations Fund.

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha wals up the Gomantaka Hill seeking guidance rom Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men. He escapes later and falls into the hands of a Turvasu boatman and gets acquainted with one Shunahshepa. Again he escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest.

SHASHIYASI

9

ABOUT the time when King Sudasa had gone by night to the *ashrama* of Vasishtha to invite him to accept the office of his High Priest, two men were standing outside the hedge which surrounded the grounds of Haryashwa's mansion.

From behind the hedge someone made a sound, as if a bird was chirruping. The older of the two men who stood on the other side

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responded by a similar chirrup. A few moments later a young woman, white as the moon and wearing costly ornaments, stealthily stepped through a small opening in the hedge and gave a slight cough. The younger of the two men, who was dark and handsome, stepped forward. The older one walked away. The next moment the young woman was in the arms of the young man.

The girl was Shashiyasi, the daughter of an Arya king, the wife of Haryashwa's son, heir-apparent of the King. The man was the gay and brilliant Bheda, the son of the Dasyu King Shambara, and the Rishi Vishwamitra's brother-in-law. Hand in hand the lovers walked into a grove of trees in which a small hut, invisible from outside, had been constructed. The older man, sword in hand, stood guard close by.

* * *

The next evening King Sudasa was busy discussing the situation with Haryashwa, while they walked up and down an opening in a forest which surrounded the King's Palace.

The ordinances as prescribed by the Sage Vasishtha had been proclaimed by beat of the drum. Tritsugram was in a ferment, with most of the Tritsus exultant, the Dasyus in fear of their lives. Loma and Rama both came running to Sudasa and Haryashwa. King Sudasa's sister, now nineteen, though she looked at le five years younger, was dressed a deerskin like a boy. Only breasts, bound tightly together a piece of cloth, betrayed her se Small but sinuous she was, wi the look of a young lioness. S had been educated by Lopamudr and as her loving father had trea ed her as a son, and she had be brought up in the company Rama, she could ride and use wea pons as could few young men her age. She was self-willed an irresistible in her ways. The onl person she ever listened to wa Renuka, the mother of Rama whom she loved as a mother.

With Loma came Rama, no fifteen, tall, strong and agile fo his age, his glamorous but mu cular body a thing of beauty. Hi face wore a grave look. His eye had a dark fire in them, and whe they flashed in anger, they mad men tremble.

They stopped in front of Sudasa

"Brother! Is what I hear true? asked Loma, panting for breath her little breasts heaving wit maddening witchery. "You ar going to remove the Sage Vishwa mitra from the Priesthood and in stal the Sage Vasishtha in hi place?"

"Yes," said the King.

"Whom did you consult before deciding to do this?" asked Loma looking, with her hands on her hips, the soul of defiance.

"I need not ask anyone, Loma Don't talk nonsense."

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f you are the son of King
dasa, I am his daughter," she
ed. "Don't forget that. I shall
w how the Muni steals the
thood from the Rishi Vish-
tra."

old your tongue!" cried Suda-
ying into a temper. "You
ll behave yourself. You are
nger a child. If you can't
ve as an Arya woman should,
ll show you how. Go to the
n."

h! I see," she jeered. "I know
who it was that inspired to-
s ordinances. Is it you my
ed uncle?" and turning to
rashwa she mimicked his
of twirling his moustaches.
don't forget that now the or-
ces are there, you will have
y a daily fine of fifty cows
he misdeeds of your daughter-
w, Shashiyasi."

e quiet! otherwise—" began
King.

therwise! What will you do?"
demanded peremptorily.

o back to the mansion," said
King sternly, catching hold of
's hand. "Arjuna will be
in a few days and I shall see
you are married to him at
."

oma shook her hand free. "Re-
mber this, brother," she shout-
her face red with anger. "If
Sage Vasishtha comes here, I
ll take his life. I shall allow
one to undo what my father
done." And she added on a
er note, "I now understand why, even though you were there, King Divodasa treated Vishwamitra as his son."

Sudasa felt the sting in her words, and, losing control over himself, he slapped her. The next moment he gave a shout of pain. Rama had dug his teeth into his hand.

"You brute!" shouted the King and clutched the hilt of his sword.

But Loma and Rama had already started running at a furious pace, like two untameable spirits, feet and hair flying in the wind and their mocking laughter rippling in the air as they disappeared round a corner.

That same evening Gridhra, the old and faithful servant of Prince Bheda, brought a message from Shashiyasi. It was too early for them to meet, but the request that he come to their usual rendezvous was peremptory.

As darkness fell, Bheda went to the grove where the lovers always met, and found Shashiyasi seated inside the hut bathed in tears.

"Do you know what has happened, my Prince?" she sobbed. "The King has invited the Sage Vasishtha to be High Priest in place of the Sage Vishwamitra. This means that we shall be separated."

"Why?"

"The ordinance has gone forth that any Dasyu.... Oh Gods?.... if he is associated with an Arya woman....he must die. You must run away at once or the Tritsus will kill you."

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"Why do you worry?" asked Bheda. "Who would dare to touch me."

"You don't know our people, Prince. For months past you and I have been the subject of scandalous story and rhyme. Now this ordinance has come; it is directed against us. Please go. I beg of you. If anything happens to you, I shall die. Please, please."

But Bheda was a bold lover. With caressing words he kissed her tears away. Who would dare treat him as a Dasyu? He was as good as any Arya Prince; a thousand Dasyus awaited his command in Tritsugram itself; he was the brother-in-law of the Sage Vishwamitra, whose word was held in reverence throughout Sapta-Sindhu.

Night came and the lovers forgot their troubles in each other's arms.

Suddenly Gridhra's warning as of a bird in distress was heard. They rose in a fright, and Shashiyasi hurriedly adjusted her dress.

The door of the hut was flung open. A tall, dark form stood in the entrance. The lovers trembled, though Bheda seized his sword to defend them if need be.

"Prince, do not move from where you are. I am old Kavi," came the stern voice of the old warrior. "Fool! Do you not know that the God of Death is waiting for you round the corner. I will leave you in the Palace

of the Queen, Shashiyasi. G once and join in her room. Prince, you come with me. I brought you a horse."

After a while, a large num of Arya young men came sword in hand from the bus and surrounded the grove wh the lovers had met so short a t ago. They crept stealthily wards it, but, hearing no voi were surprised. They waited the lovers to emerge, but no came. The leader of the band brought Haryashwa with him the understanding that Bheda Shashiyasi were in the hut would be caught red-handed. H they made a rush for the hut broke it open. It was emp There was no Shashiyasi, Bheda.

Haryashwa hit the leader ang ly. "You idiot, you are playi pranks even with me."

As he left for home, he thank his stars for his good fortune, he had had more than a suspici that the rumour which coup Shashiyasi's name with Bhed was not quite unfounded. His s was such a fool!

Presently an attendant ca and, prostrating himself at feet, gave him a message from t King.

"The mighty lord of the Trits has commanded me to tell y

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(Continued on page 47)

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Reflections on Art

Aldous Huxley

RT is not one thing, but many. Metaphysically speaking, it is a device for making of the chaos of experience, imposing order, meaning and measure of permanence on the comprehensible flux of our perishing. The nature of order imposed, of the significe discovered and expressed, nds upon the native endowts and the social heredity of person who does the imposing, vering and expressing. And brings us to art as communi- art as the means whereby ptionally gifted individuals y to others their reactions to , their insights into the na- of man and the universe, their s of ideal order.

ll of us have such visions and ghts; but whereas ours are nplace, *theirs* are unique enlightening. Art-as-commu- ion is pretty pointless, un- the things communicated are h communicating. But even ases where they are not worth communicating, art is still valuable—if not to the persons who look at it, at least to those who produce it. For art is also a method of self-discovery and self-expression; an untier of knots, an un-scrambler of confusions; a safety valve for blowing off emotional steam; a cathartic (the medical metaphor is as old as Aristotle) for purging the system of the products of the ego's constant auto-intoxication.

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Art-as-therapy is good for everybody—for children and the aged, for imbeciles and alcoholics, for neurotic adolescents and tired businessmen, for prime ministers on week-ends and monarchs on the sly (Queen Victoria, for example, took drawing lessons from Edward Lear, the author of *The Book of Nonsense*). Art-as-therapy is even good for great artists.

> To me alone there came a thought of grief;
> A timely utterance gave that thought relief,
> And I again am strong.

Besides being a masterpiece of art-as-communication, Wordsworth's great Ode was also a (to him) most salutary dose of art-as-therapy.

Involving, as they do, the highest manual skill, sculpture, painting and ceramics are more effective as therapy than is poetry, at any rate Western poetry. In China, writing is a branch of painting—or perhaps it would be truer to say that painting is a branch of the fine art of writing. In the West the writing even of the noblest poem is a purely mechanical act and so can never afford psychological relief comparable to that which we obtain from an art involving manual skill.

The spread of amateur house-building, of amateur painting and sculpture, will soothe many tempers and prevent the onset of a host of neuroses, but it will not add appreciably to the sum of architectural, pictorial and plastic masterpieces. At every perio history the number of good ar has been very small, the nu of bad and indifferent artists great. Because immense num of people now practise art as rapy, it does not follow that will be any noticeable increa the output of masterpieces. cause I feel better for having pressed my feelings in a daub does not follow that you will better for looking at my daub. the contrary, you may feel co derably worse. So let us prac art-as-therapy, but never exh the stuff as though it were art-communication.

We should not even expect see an increase in the amount good craftsmanship. In the p good craftsmanship has been c tingent on two factors—inte and prolonged specialization i single field, and ignorance of eve style but that which happens be locally dominant. Before invention of foolproof machi nobody became an acknowled master of his craft without go through a long apprentices Moreover, the Jack of All Tra was, proverbially and almost definition, the master of none. you wanted to have your ho thatched, you went to the thatch if you needed a table, you app to the joiner. And so on. S cialization in the crafts and goes back to remotest antiqu Archaeologists assure us that great paleolithic cave painti were executed, in all probabil

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...teams of travelling artists, ...ose native skill had been in...ased by constant practice. As ...r flint arrowheads, these were ...nufactured in places where the ...material was plentiful and ...tributed to consumers over en...ous areas.

...ur new artisans, with their ...er-tools and amazingly diver...d raw materials, are essen...y Jacks of All Trades, and ...r work consequently is never ...y to exhibit the kind of ex...ence which distinguishes the ...k of highly trained specialists ...a single craft. Moreover, the ...r craftsmen took for granted ...e style in which they had been ...ught up and reproduced the ...models with only the slightest ...ification. When they departed ...m the traditional style, their ...k was apt to be eccentric or ...n downright bad. Today we ...r too much to be willing to follow any single style. Scholarship and photography have placed the whole of human culture within our reach. The modern amateur craftsman or amateur artist finds himself solicited by a thousand different and incompatible models. Shall he imitate Pheidias or the Melanesians? Miro or Van Eyck? Being under no cultural compulsion to adopt any particular line he selects, combines and blends. The result, in terms of art - as - significant - communication, is either negligible or monstrous, either an insipid hash or the most horrifying kind of raspberry, sardine and chocolate sundae. Never mind! As a piece of occupational therapy, as a guarantee against boredom and an antidote to TV and the other forms of passive entertainment, the thing is altogether admirable.

[From *Adonis & the Alphabet*].

BHAGAWAN PARASHURAMA—*Contd.*

...that in the morning when you ...to the *ashrama* of the Master ...Silence, Shri Rajni, the Queen, ...your daughter-in-law, Devi ...shiyasi, are both to come with ..."

..."Shashiyasi!" exclaimed Har...wa in surprise.

"Yes, Lord, she has been with Shri Rajni all along and will stay with her till tomorrow."

Haryashwa thanked the Gods. The reputation of his family had been miraculously saved.

[To be continued]

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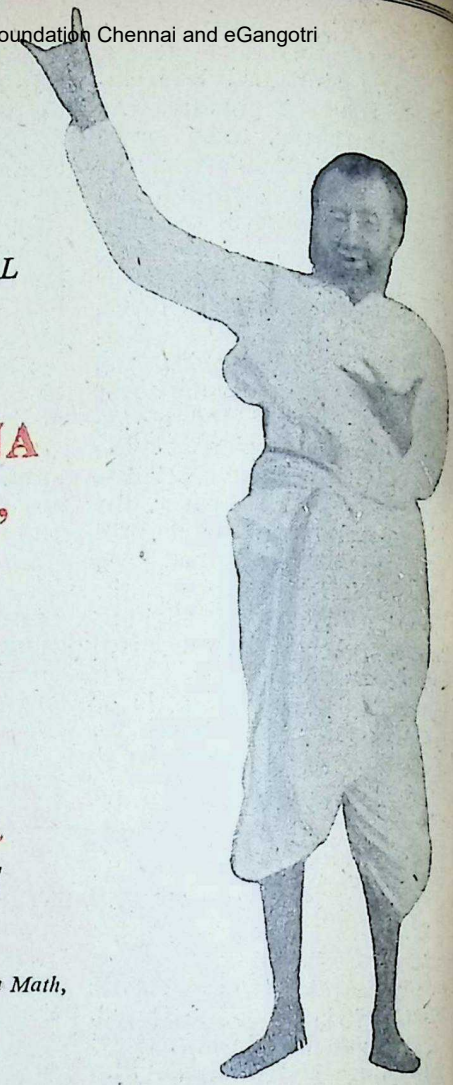
Announcing—



ANOTHER NEW SERIAL

"SRI RAMAKRISHNA UPANISHAD"

by

Sri C. Rajagopalachari

Starting in

BHAVAN'S JOURNAL

issue dated Feb. 24, 1957

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BHARATIYA VIDYA BHAVAN

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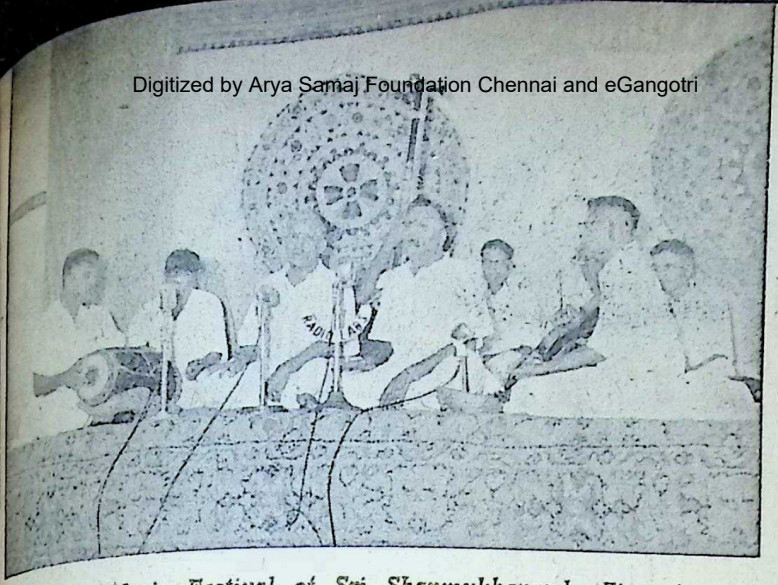
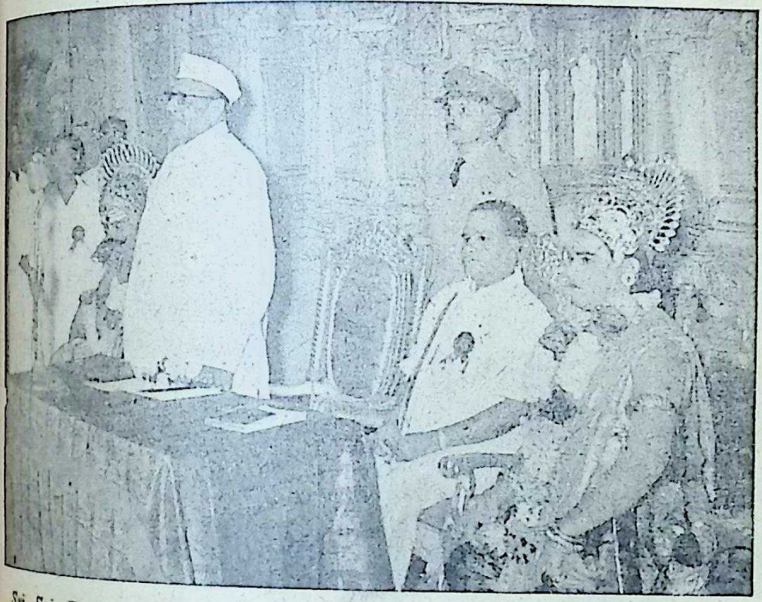


During the Music Festival of Sri Shanmukhananda Fine Arts Society, Bombay, last month, one of the high-lights was the fine music recital of Alathur Brothers, the famed musicians of the South.



Sri Sri Prakasa, Governor of Bombay, seen inaugurating the Drama Festival of the same Society.

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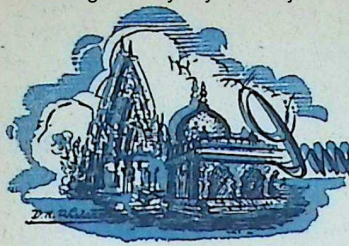

Immortal India—64

J.H. DAVE

PAVAGADH

PAVAGADH is about 29 miles from Baroda, and about 25 miles from Godhra. One has to get down at the station of Champaner Road for going to Pavagadh, which is about 12 miles from the station. One can also go to Pavagadh by motor or bus either from Godhra or Baroda.

At this place, there was at one time the flourishing city of Champaner with a circumference of about 12 miles. This ancient city was once the capital of Gujarat. Near the ruins of this city is the Hill of Pavagadh, on which there is the celebrated temple of Goddess Maha Kali.

There was also a fort on this hill, which was known as Pavanagadh, Pavagadh or Pavakachal. The fort is also in ruins. But the ancient temple of Maha Kali still exists and numerous pilgrims visit the place, particularly on the Navratra days, when a big fair is held here.

The hill is about 26 miles round and about 2800 feet above the level. By the side of this hill is said there was once a val and that on the ground overlo ing this valley the famous s Viswamitra was having his *sana*. His cow fell down at t place; he prayed in order to up the hollow and his prayer granted. The valley was filled a quarter portion of the hill wh filled up the valley and then sto out is now called Pavagadh cording to one legend. The h is called Pavangadh because it is solitary hill in the plain and ceives breezes from all directio

It is said that Champaner established by Champa, minis of Vanraj who was the ruler Gujarat. Chand Barot states t the Lord of the Hill of Pava Ramgaur Tuar, at the time wh King Bhimdev I of Anhilvad ruling Gujarat in the 11th cen ry A.D. It was acquired in abo 1300 A.D. by Chohan Rajputs. the time when Mahmud Beg

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...k this hill in 1484 A.D., this hill ...Pavagadh was with Raval Pa... Jaysinh. Patai is believed to ...ve been derived from Pavapati. ...is stated that when Allauddin ...ji besieged Ranthambhor in ...t 1300 A.D. the Chohans ...hat place came down to Guja... and that Palandev, a descend... of Khichi Hamir, established ...adi at Pavagadh. Raval Patai ...sinh was a descendant of this ...han family. The independent ...slim sultans of Gujarat were ...ous of this strong fort of ...agadh, occupied by the Cho... ...s. Sultan Mahmud Shah of ...arat had besieged Pavagadh ...421 A.D.; but he was unsuc...ful.

...King Gang Rajeshwar, the ...er of Raval Patai Jaysinh had ...essfully defended Pavagadh ...st the attack of Mahmud ...h of Gujarat. Mahmud Shah ...about a period of 30 years at...ked this place off and on. On ...th March, 1483 A.D., Mahmud ...da besieged the fort of Pava... The Rajputs fought bravely. ...one occasion they even for... Mahmud to raise the siege. ...hmud continued the attack and ...17th November, 1884 A.D. when ...e Rajputs were busy with their ...rning religious ceremonies, ...hmud took the opportunity of ...king them by surprise and sud...ly attacked them with a big ...ce. He seized one of the main ...es. Finding no other way, the ...jputs ordered a *jauhar* of their ...es and children who were burnt in fire and having put on saffron coloured robes, they came out in defence of the fort and in the final effort got killed. Raval Patai Jaysinh and his minister Dungersi were seriously wounded. They were captured as prisoners, and as they did not embrace Islam, they were killed.

Pavagadh thus fell into the hands of Mahmud Begada. Tradition says that this destruction of Pavagadh took place on account of the curse of the Goddess Maha Kali, the presiding deity of the hill, on the ruler Patai Raval Jaysinh. It is stated that on one occasion Goddess Maha Kali, assuming the form of a beautiful damsel, had descended on the hill of Pavagadh in the days of Navratri to join the Garba Dance of the ladies of the capital. At that time, the ruler Patai Raval Jaysinh had been there to watch the Garba programme. On this occasion, he saw the Goddess, who had assumed the form of a highly attractive damsel. On seeing her, the ruler was moved with passion. He went after the Goddess, who had assumed a human form and caught hold of the end of the sari of the Goddess. The Goddess turned around and declared to the King that she was pleased and asked him to seek a boon from her. The ruler, who on account of passion had lost all sense of propriety asked the Goddess to come to his palace as his wife. The Goddess tried to dissuade the ruler from this demand adding that it

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would destroy him. She told him that she was even prepared to grant him the whole kingdom of Gujarat or the kingdom of the South, or, if necessary, the kingdom of all the nine khandas. But the ruler insisted on having this desire fulfilled. Ultimately, the Goddess was enraged and she cursed the ruler in the following language:

"फट्! फट्! पावाना राजन्! के ए शुं मागियुं रे लोल!

आजथी छठे ने छ मासे के तारुं मूळ जशे रे लोल!"

"Fie upon you, the ruler of Pavagadh! What absurd thing you have asked of me? I hereby pronounce a curse that within six months from now you and your family will be destroyed."

On 17th November, 1484 A.D. Mahmud Begada took possession of this fort, killed the ruler and thus ended the Rajput sway of this place. Before that, Pavagadh and Champaner had remained with the Rajput rulers for a period of about 184 years.

After taking possession of this hill, Mahmud improved its fortifications and renamed this fort as "Mauliya". Sometimes, this name, "Mauliya" has been used to indicate the middle peak containing the temple of Kalimata, and sometimes it is used to indicate the entire hill-top.

In 1535 A.D. this hill was besieged by Humayun. The latter coveted the treasure of Sultan hadur Shah of Gujarat which stored in this fort. The fort taken by him; but very sho Bahadur Shah reconquered it. about 1573 A.D. Pavagadh conquered by Emperor Akbar it remained with the Moghuls about 150 years thereafter. In 1 A.D. it was taken by the Ma thas. It came subsequently Scindia. On 1st August, 1853 it came to the hands of the B tish.

Champaner, even though went out of the hands of the R puts, and came to be occupied the Sultans of Gujarat, retai its glory till it was conquered the Moghuls. The fort of Cham ner was strongly built and v high. The Sultans had also co structed numerous buildings, m ques and palaces. They are now in ruins. The present to of Champaner is the one develo ed by the Muslim rulers. The o ginal town ruled by the Rajp is at a little distance.

The town of Halol was at c time a suburb of Champaner. Ev though Ahmedabad had remain the capital of the Sultans, gr importance was attached to t flourishing city of Champaner. T greatness of this city vanish with the death of Sultan Bah dur Shah of Gujarat.

In order to reach Pavagadh fr Champaner, one has to climb hilly passage; one has to cro the fort and its various gat

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ear the Atak Darwaja there is a
all lake named as Hina Talao.
urther on there is a gate known
Budhia Darwaja. After mov-
further, one has to pass
rough Sadan Shah Gate. Near it
re is a small lake known as
illa Talao". Crossing several
er gates one comes to the main
k, on the top of which there is
famous temple of Kalika
a. There are two lakes on the
—one is called Chhasia Talao
the other is known as Dudhi-
Talao. From near this latter
Mahadji Scindia has con-
ucted rock-cut steps leading to
temple of the Goddess.

The temple of Maha Kali is small
plain. There is a dome on the
ga Mandap. In the inner
mber, there are three images.
the left side there is the image
Maha Kali. On the right side
re is the *yantra* design of God-
s Bahuchara and in the centre
re is the murti of the presid-
deity of this place, Kalika
a. It is stated that sage Vis-
mitra who was by birth a
hatriya wanted to become a
hmin in this very birth. He,
refore, performed a penance at
s place and prayed the Adyaa
ti Mahakali and on account of
r grace sage Viswamitra is said
have secured *brahmanatwa* in
s very birth.

Tradition says that the image of
ddess Kalika was established
here by this sage Viswamitra in ancient times. River Viswamitri also has her source near this place. It is stated that the main image of the Goddess—the central image out of the three,—is going underground and therefore only the upper portion of the Goddess remains out.

Shri N. D. Mehta has observed that the hill of Pavagadh is so shaped that it appears like the *yantra* of Kali, formed naturally.

The Goddess here is not the fierce Kalika; but she is called the Dakshina Kali. She is also being worshipped here with the sixteen *Vaidika upacharas* and the other *Tantrika upacharas* according to the *Dakshina marga.* Animals are not being sacrificed here. In every Navratra festival people from all parts of Gujarat come here for a pilgrimage, and this place is one of the principal sakti peethas of Gujarat.

There are several famous temples of the Goddess in Gujarat, those being the temple of Ambika at Mt. Abu, of Kalika at Pavagadh, of Bahuchara at Chuval, of Ashapura in Kutch, of Sundari at Halwad, of Anasuya on the bank of Narmada, and others.

Pavagadh is also a famous religious place for Jains. Near the Dudhiya lake, there are a few Jain temples and there are numerous others in this area which are found in ruins.

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Scientific Advances and Society

Following is a summary of the report by a committee of Experts on the Social Aspects of Science that was submitted to the Council of the American Association for the Advancement of Science.

The report was prepared as a sample of the problem of the impact of science upon society, which recent scientific advances have raised.

THE present state of science, and its relation to the social structure of which it is a part, is characterized by the following general features.

We are witnessing an unprecedented growth in the scale and intensity of scientific work. Research has placed in human hands the power to influence the life of every person, in every part of the Earth.

This growth has been stimulated by an intense demand for the practical products of research, especially for military and industrial use.

Agencies which use the products of research are willing to provide financial support and other forms of encouragement for science, but show a natural tendency to favour those fields and aspects of science which most nearly relate to their needs.

The public interest in, and understanding of, science is not commensurate with the importance that science has attained in our social structure. It cannot be said that society provides good conditions for the proper growth of science. The effort to explain the nature of science to the public is slight compared to the public attention now given to other less consequential areas of human activity. Interest in science as a career is so restricted as to cause a serious and worsening personnel situation.

For reasons such as those just cited, science is experiencing a period of rapid but rather unbalanced growth. Basic research which is the ultimate source of the practical results so much in demand, is poorly supported, and in the view of some observers, lacking in vigour and quality.

Areas more remotely connected with industrial and military applications, such as biology and the social sciences, are also not being adequately supported. The present period of rapid, unplanned

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...wth in research activities is ...cipitating critical difficulties in ...nection with the dissemination ...d analysis of scientific informa-

...The growth of science and the ...at enhancement of the degree ... control which we now exert ...r nature has given rise to new ...al practices, of great scope and ...uence, which make use of new ...ntific knowledge.

While this advance of science ...s greatly improved the condi... of human life, it has also ...erated new hazards of unpre...dented magnitude. These in...de: the dangers to life from ...ely disseminated radiation, the ...ven of man-made chemicals, ...es and smogs of unknown bio...cal effect which we now absorb, ...ge-scale deterioration of our na...al resources and the potential ...totally destructive war.

The determination that scienti... knowledge is to be used for hu...an good, or for purposes of de...truction is in the control of so...al agencies. For such decisions, ...ose agencies and ultimately the ...ople themselves, need to be ...are of the facts and the prob...le consequences of action. Here ...ientists can play a decisive role; ...ey can bring the facts and their ...timates of the results of propos...d actions before the people.

This appears to be a critical time ...r review of the general state of ...ience and its relation to society. ...e are now in the midst of a new ...d unprecedented scientific revolution which promises to bring about profound changes in the condition of human life. The forces and processes now coming under human control are beginning to match in size and intensity those of nature itself, and our total environment is now subject to human influence.

In this situation it becomes imperative to determine that these new powers shall be used for the maximum human good, for if the benefits to be derived from them are great, the possibility of harm is correspondingly serious.

As scientists, we are particularly concerned with determining how we should meet this situation, both as individuals and through our organisations.

In marked contrast to other associations, scientific societies seldom consider the social and economic position of their group. Action taken on social problems with a scientific or technological base are sporadic and usually forced. Yet the democratic system is operated to a considerable extent under stimulus from groups, each representing the views and interests of its members.

Business and labour are not backward in presenting their opinions on social questions that affect them. They make sure that in the final decision their views have been considered. There are many who think that the viewpoint of scientists should also be stated publicly. In fact, if others express their opinions and scien-

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tists do not, a distorted picture will be presented, a picture in which the importance of science will be lacking and the democratic process will become to that extent unrepresentative.

The need for action is serious and immediate. Consider the situation relating to the biological hazards of radiation. It is now several months since the radiation committees of the National Academy of Sciences issued a report that called for a series of immediate actions including, among others:

1. The institution of a national system of radiation exposure-record keeping for all individuals.

2. Vigorous action to reduce medical exposure to X-rays.

3. Establishment of a national agency to regulate disposal of radioactive wastes.

4. Establishment of an international programme of control and study of radioactive polution of the oceans.

5. Considerable relaxation of secrecy about dissemination of radioactivity.

In addition, the committees pointed out that "the development of atomic energy is a matter for careful, integrated planning. A large part of the material that is needed to make intelligent plans is not yet at hand. There is not much time left to acquire it."

There is no evidence that these urgent pleas for action have yet met with any significant response. Clearly, this is a matter that requires the persistent attention of all scientists. It exemplifies the pressing need that scientists concern themselves with social action.

A CORRECTION

The cover-picture of our issue dated January 13, was erroneously described. It is of the Black Dancer of Ajanta whom Sri Munshiji has described in his Kulapati's Letter No. 28 dated July 12, 1953 as follows:

"And nothing, nothing—not sculptured Venus nor the 'divinely fair' Helen nor even Shakuntala 'the unsmelt flower', created by immortal artists and poets, can compare with the black dancer whose exquisite limbs are couched in fear and helplessness before the king who wants to kill her. Her hands, palms upward, are placed at the feet of her master —how helpless, piteous, how eloquent!—praying for life.

"I had not noticed her in the Ajanta albums, but now as I saw her I gazed transfixed, imbedded though she was and had been for centuries in stone and paint. I wished that she could rise and stand before me. Every limb would then be a vision of ardour, her body but a passionate joy frozen in dark flesh of elusive suppleness!

"The Women of Ajanta are wonderful—not women as we meet them, but women whom poets dream of and ardent men seek in vain."

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SANSKRIT LESSONS

VIII

(युष्मत्) त्वम् = You.

Singular		Plural		Case
त्वम्	= You	यूयम्	= You	1st
त्वाम्, त्वा	= You (obj.)	युष्मान्, वः	= You (obj.)	2nd
त्वया	= By you	युष्माभिः	= By you (obj.)	3rd
त्वे, ते	= To you	युष्मभ्यम्	= To you	4th
त्वत्	= From you	युष्मत्	= From you	5th
तव	= Your	युष्माकम्, वः	= Yours	6th
त्वयि, ते	= In you	युष्मासु	= In you	7th

EXERCISE 8

Translate into English:

१. त्वं मया सह उद्यानं गच्छसि।
२. अहं त्वया सह उद्यानं गच्छामि।
३. सः मया सह तत्र न गच्छति।
४. रामेण सह त्वं कुत्र पठसि ?
५. तव उद्यानं रमणीयं अस्ति।
६. रामकृष्णः मम पुस्तकं तेन सह पठति।
७. मया तुभ्यं धनम् दत्तम्।
८. त्वया मह्यं धनं दत्तम्।
९. तव शूरः पुत्रः कुत्र अस्ति ?
१०. किं त्वया अद्य किमपि न कृतम् ?

PAST TENSE

Masculine		Feminine	Neuter
१. गतः	= Gone	गता	गतम्
२. पीतः	= Drunk	पीता	पीतम्
३. पठितः	= Read	पठिता	पठितम्
४. दृष्टः	= Seen	दृष्टा	दृष्टम्
५. उक्तः	= Said	उक्ता	उक्तम्
६. क्रीडितः	= Played	क्रीडिता	क्रीडितम्
७. भूतः	= Become	भूता	भूतम्
८. कृतः	= Done	कृता	कृतम्
९. धावितः	= Run	धाविता	धावितम्
१०. पतितः	= Fallen	पतिता	पतितम्
११. आगतः	= Come	आगता	आगतम्
१२. लिखितः	= Written	लिखिता	लिखितम्
१३. भुक्तः	= Eaten	भुक्ता	भुक्तम्

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EXERCISE 9

Translate into Sanskrit *using the above words.*

(1) Krishna went to the garden. (2) There he drank wa
(3) Afterwards he wrote a letter. (4) Rama read that le
(5) There a flower from a tree fell.
(6) He had not taken his food at home.
(7) I have not eaten anything today.
(8) Where is he gone?
(9) Who fell there?
(10) When did he come?

ANSWERS TO EXERCISES

V. (1) Friend, where is your house? (2) My house is ne
(3) Is your house spacious? (4) It is spacious.
(5) There are many doors and windows in my house.
(6) See the trees and fruits in the garden.
(7) I don't drink well-water.
(8) Cool and pure water flows from the tap.
(9) I wash cloth on the steps of the tank.
(10) In the garden, under the shade of trees is a beautiful seat.
(11) I read my lessons and eat fruits.
(12) The farmer sprays water at the roots of trees.

VI. (१) पत्राणि, पुष्पाणि, फलानि etc. (२) नृत्यन्ति (३) बालाः
(४) सत्वरं, शनैः (५) आकाशे

VII. (1) We are going to the garden.
(2) I see fruits and flowers on the trees.
(3) I descend into the well by the steps.
(4) Young and old sleep at night.
(5) Brahmacharis utter Gayatri in the evening.
(6) Birds make noise at sun-rise.
(7) Let us pray for the well-being of our country.
(8) My mother is calling me, I am hurrying.
(9) Sages have great *bhakti* towards Sri Krishna.
(10) The teacher teaches lessons to the disciple.

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President Shukri Al-Kuwatli

MORE than one death sentence, an attempted suicide, repeated terms of banishment, unrelenting struggle and ultimate triumph—these constitute the landmarks in the saga of President Al-Kuwatli's life.

As the chief of the Syrian Republic he holds a pivotal position in the global set-up. He was born in Damascus in 1891 of an ancient and well-known Arab family that had come to Iraq and had settled down in the capital about six centuries back. After completing his early education at Damascus, Kuwatli moved up to Istanbul where he joined the Royal Ottoman College. He specialised in political science and administration and graduated in 1913.

During that period, his country was in a state of ferment. An organisation known as Al Fatat was formed by a group of Arab youth and Kuwatli became one of its leading members. He met King Hussein and King Faisal of Iraq. The friendship between these grew rapidly. Faisal joined the 'Al Fatat' Association whose chief aim was to promote efforts to achieve unity among Arab States.

The authorities did not take kindly to the activities of this association. In 1915, Syria's Ottoman Governor ordered the arrest of Kuwatli. He was, however, soon released but later rearrested and imprisoned when the Arab revolt was started in Hejaz.

Kuwatli had no doubt in his mind that he would be hanged. Therefore he made a resolve to end his life and cut his wrist vein. In the attempt he bribed a prison guard to get him a razor. He was almost at death's door, bleeding profusely when by chance some guards noticed blood flowing from under the door of the room where he was confined. They broke open the room and sent for a doctor whose arrival saved Kuwatli's life in the nick to time. He was thereafter sent to a hospital where he remained for 25 days. After recovery he was again whisked back to jail and later brought for trial before a court martial. But as luck would have it, the Ottoman

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authorities changed their mind and released him along with all other Arab prisoners.

Meanwhile big events were on gale in his country. After the allied victory in world war, King Faisal entered Damascus at the head of the Arab army. But Kuwatli would not keep quiet. He headed a group of leaders who were opposed to all foreign domination. In this welter of confusion, the intrigues of the foreign powers succeeded in bringing Syria under French rule. In the wake of this, many patriots had to leave their country and they preferred to settle down in Egypt. The French authorities passed death sentences on them in their absence but the sentences were once again revoked enabling Kuwatli and others to return to Damascus.

But Syria was not destined to have a quiet time. Revolution broke out and Kuwatli was in the centre of the picture of revolt. He was again sentenced to death. However, he managed to leave the country before the noose closed round his neck. He travelled extensively through Iraq, Hejaz, Egypt and Palestine. The French authorities again issued an amnesty. Kuwatli returned only to carry on the struggle.

An organisation known as National Bloc was formed to pursue the struggle for complete independence. After six long years, the French asked the Bloc to send its leaders to Paris for a settlement. The leader of the delega tion asked Kuwatli to manage affairs of the country during absence. The return of the del gation was followed by gener elections, following which a Minis try of National Bloc was formed.

Kuwatli was offered the port folio of finance. However he di not stay long at the job. He re signed and became the spearhead of the struggle to resist France attempts to violate treaty rights Though there were several arrest and imprisonments, Kuwatli con tinued his campaign. This strug gle was etched against the back ground of the second world war.

After the end of the war, th French authorities wanted a com promise but Kuwatli insisted tha Syria should be fully independent Opposition to French rule con tinued till the arrival of British troops. They occupied the coun try but the French did not give up their hold. A Syrian Govern ment was formed with Ata Bey Ayyoubi to supervise the genera elections in 1943. Kuwatli was elected the President of Syria by a majority of votes. He demanded the evacuation of all foreign troops. After some feeble resist ance, Syria was given complete independence.

As President he gave the initia tive for a series of constructive programmes which made Syria economically strong. The constitution was also amended in 1947. A coup engineered by one Col

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...i catapulted Kuwatli to ...ndria where he remained for ... years. In 1954 he returned ... was re-elected President. He ...led to leaders of all political ...s to come together and form- ... coalition Cabinet. The new ...stry concluded economic trea- ... with all countries. Bilateral ...ry agreements were also ...ed.

...by Syria is a bulwark of ...ity in the rapidly changing ...ds of the Middle East. This ...because of the personality and ...ence of the President who is ...triot to the core. He has all ...y resisted the blandishments of the Western powers to make him dance to their tunes.

Strong and well built, Kuwatli works twelve hours a day. He has leased a house in Damascus whose doors are open to the highest and the lowest. His only passion is service and his only aim the prosperity of his people.

His recent trip to India was a mission of peace. He sided our Prime Minister in the view that nations must steer clear of all military pacts and alliances. Asiatic unity can be forged if other statesmen fall in line with the policy followed by leaders like President Kuwatli of Syria and Prime Minister Nehru of India.

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindl agreed to answer in these columns que tions from readers of Bhavan's Journal c topics falling within the scope of th Journal.

160

Sri Yashwant Sinha, Secunderabad.

Q: What is the incentive to go on a pilgrimage to the sacred Himalayan shrines? It is said that there are spiritual vibrations in the Himalayas. If so, when you went to Badrinath, did you receive them? How one is to be aware that the spiritual vibrations are being received while one is there?

A: I like to go on pilgrimage to our shrines because when I visit them (1) my love for the Motherland finds concrete expression in an emotional experience; (2) I find living contact with our heritage which they symbolise; and (3) I feel inspired by the devotion and faith which drew generations of our ancestors to these shrines, and feel them myself.

When I went to Badrinath, I felt uplifted by a sense of tranquil ecstasy, in which I experienced both joy a beauty. Anyone who fe like that will become aware the spiritual vibrations, wh are nothing but moment but active realization of t Fundamental aspirations whi come from the spirit.

161

Sri C. P. Kuntasingri Govi Krishnarajanagar.

Q: What is the place of wom in Society? Is it necessa that they should leave th homes and enter the vortex politics and other fields in o der to usurp the place of me

A: The position of women in s ciety is equal, but not t same, as that of men. Phys cally, emotionally and men tally, they are counterparts men; and find fulfilment i separate spheres of life. I other respects, they are a good, and in some respect better than men.

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It is an erroneous idea that politics is a field of men only and if women came into it, it will be usurped by them! By nature and temperament women are the makers of the home. If they deserted the home for politics, it will be a social, cultural and biological disaster but they could while looking after the home help to mould the destinies of the nation.

162

Sri S. G. Pai, Mangalore.

What is the true nature of a free country?

A free country is one where an individual is not an instrument, but an end, of social existence; where his dignity is protected by the Constitution; where every religion is tolerated and respected; where, subject to the paramount loyalty to the Constitution and orderly progress, expression of opinion is free; where all differences are settled by peaceful discussion; and where free and unfettered elections permit of honest representatives of the nation to be returned to the governing body of the country.

163

Sri Satyanarayan Bhaskar, Sirsi.

What is "Dharma"? How can one be a real "Dharmistha"?

Dharma is what upholds life. Fundamentally, what upholds life is the Universal Law of the transformation of human nature, so that instead of being dominated by the lower instincts, it becomes inspired and informed by God, when one offers all his thoughts, emotions and actions to God by living as His instrument.

A Dharmistha is one who, in conduct, progressively transforms his lower nature into a higher one.

164

Sri H. S. Narayana Swami, Shimoga.

Q: *When is "Ahimsa" to be practised?*

A: Ahimsa, in the true sense, means that in performing your duty, you must not be guided by wrath, malice or repulsion.

165

Sri Kewal Bahadur Thapa, Kalimpong.

Q: *How to develop the moral sense? What must we do to develop it?*

A: Will you please read the *Gita*, if not the whole of it, the XVIII *Adhyaya*. If you have no time for it, recite at least verse 50 to 66 of the *Adhyaya* morning, noon and night and try to obey the teaching.

166

Sri Yoginder Bimal, Hoshiarpur.

Q: *What are Gods and are we justified in having belief in them?*

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A: We are justified in believing in the Gods for they are only aspects of the Supreme and their worship will slowly lead us to the ultimate worship of the Supreme.

167

Sri V. Rama Rao, Bilaspur.

Q: *All sacred scriptures tell us about the advent of God in this Age (Kaliyuga). Please explain how we can identify Avatar if He is in our midst.*

A: The Puranas, if they are called scriptures, talk of the advent of God as Kalki in the Kaliyuga. If He is in our midst, it would not be difficult to identify him.

168

Sri A. Viswanathan, Sion, Bombay.

Q: *The other day I was reading the holy book "Valmiki Ramayana" in the train. One of friends, who was stand nearby, immediately asked "Why are you reading th old philosophical books these days?" If you were reader at that time, what ply you would have given the questioner?*

A: If I were you, I would ha told your friend that he sho first know what he was ing about. *Ramayana* is an *old* book; it is a human cument which is a perpet source of inspiration for time. It is not merely phil sophical; it is living inspi tion. It is not a book; it is scripture. A wise man nev passes judgment before stud ing the problem and, if yo friend is wise, he should b asked to study the *Ramayan* before talking so flippant about.

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...asana Dwatrimsika—38 Serial

THE PARROTS WINS THE BET

PREVIOUS STORY

King Vikrama had stayed behind in the forest for 25 days asking his minister to return to the Capital. In the meantime Vijaya, a school-time friend of King Vikrama, spotted him out in the forest and stayed with him. When King Vikrama entered the dead body of a male parrot leaving his own, Vijaya treacherously entered the latter and went to Ujjain. Vikrama, in the body of a parrot, was caught by a hunter who sold it to Soma, a merchant-prince, for a fantastic price. Soma made a lot of money by making the parrot his chief salesman. In the same city lived Rupasundari, a danseuse, who hauled a poor brahmin to the court for fees for having dreamt of her company. The parrot, in adjudging the case in favour of the brahmin, got into trouble, but later escaped.

...T is not uncommon to find ...people who love the flesh-pot ...f life, also longing for spiri... accomplishments in their in... hearts. Apparently they do ...o counterbalance the exuber... of their outer life; they de... a sort of mental satisfaction ...at double life. Danseuse Ru...ndari was one such.

...e had been nursing the idea ...ntering heaven with her body, ...lesh and blood, and God knows ...what. The idea had never oc...ed to her as naive or absurd, ...she had blind faith in the local ...y to help her gain her objec... and so, despite all her pre...pations with this mundane ...d, she never failed to have ...on of the Lord in the local temple at night-fall, go round Him several times and pray soulfully for the success of her pet ambition.

Parrot Vikramaditya who had escaped from Rupasundari's maid had, in the meantime, made the tower of that temple his headquarters where suite a number of his species lived. He started living among the new birds as successfully as he did at the tree.

Vikrama saw Rupasundari visiting the temple day after day at the appointed hour and praying. At first it aroused in him a smile and later sympathy. Finally curiosity made him find out what she was so keen about in securing from God when humanity was so blindly munificent on her.

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So, one night, he came and sat on a perch very near her and overheard her prayer.

She said "Oh, Narayana, if you have any pity, please take me to heaven in this embodied form!"

On hearing it his curiosity turned into astonishment and finally subsided into a plan of action. He waited for the next night to turn up.

At the appointed hour, Vikrama the parrot, flew straight into the sanctum of the temple and hid itself behind the deity. The *pujari* had lowered down the lights and departed. Then came Rupasundari in her wonted manner and started her prayer without disparagement or ennui. She said "O Lord! How long am I to wait like this? When will you condescend to hear my petition and take pity on me? Lord, Lord, Lord!"

"Rupasundari!" — emanated a sound from behind the deity and continued: "We are greatly pleased with your devotion to us and we have decided to help you achieve your life's ambition!"

Rupasundari became flush with excitement on hearing these words as she wore the beatific look on her face. With hands set apart *a la* Meera, she became enthralled at the thought of literally having worked a miracle and so exclaimed "Is that true, what you say, Lord! Lord! Am I to enter heaven like this? When? Please say how and when? Lord...Lord..."

"Wait, Rupasundari!" said the voice from the sanctum and continued: "There is one more t we would prescribe and if you p that too, the gates of heaven open right before you!"

"What is that, Lord? I am pared to undergo any test, pl tell me, please, now...now..."

"Listen, Rupasundari. This the final test and you might it difficult..."

"No, no, nothing is too diffi for me... please say..."

"You will hear it. First of you must dispossess yourself o material belongings—your ho jewels, ornaments, everything— giving them away to the poor needy. After doing that, you come to our temple with y head completely shaven, only saffron clothes of the sadhu and the Vaishnava mark sho shine all over your body. know that persons with hair not be admitted into heaven only my *bhaktas* can have en In this Vaishnavite garb, y should go round our temple thr reciting our name as loud as po ble. After that you must come stand beside the *dhwaja-stamb* when the aerial chariot from h ven will descend before you. can ascend on it and fly to h ven in flesh and blood. The co ing Friday would be the most able day for your object, so gone!"

Rupasundari could not con her joy at the unique manner which the Lord has acquiesced her request. It would be an paralleled event in human his

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...n she, a woman and a dan... at that, would attain what ...denied to even great *tapas*... of the epics.

...ha..." she started laughing ... dancing as if in delirium. ...g that she would do as bid... by the Lord, Rupasundari ran ...

...eedless to say Rupasundari had ...leep at all at night. She wait... ...learily for the day to break. ...ng for her best palanquin, ...dressed herself for an audi... ...with the king and sent an ...nt prior message of her arri... ...for a very important business. ...ccordingly the King, his minis... ...and high officials of State ...e ready to receive her. For... ...ties over, Rupasundari related ...he king her prayer to the Lord ...he temple and His benevolence ...granting her wish.

...ll those assembled were greatly ...ressed with her statement and ...king was the first to compli... ...nt her: "You are indeed lucky ...being thus favoured by the Al... ...ority. This is a rare privilege ...n for sages like Sanaka. We ...o are blessed in that such a saint ...you happen to live in our king... ..."

...Rupasundari gracefully acknow... ...ged the king's compliments and ...plied: "There are barely seven ...ys for the event. Such instan... ...s are rare even in Puranas. May ...respectfully submit that, at your ...dance, all the kings of the 56 ...ngdoms may have the benefit ...f this unique event and be bles... sed? If Your Majesty sends out invitations to them immediately, they can be here in time."

All the ministers agreed to that suggestion, adding that it would considerably add to Magadha's reputation. Rupasundari then and there dictated the form and content of such an invitation and saw that they were sent out before she left the king's durbar. One such invitation was addressed to Ujjain too. The king duly honoured her and escorted her to the gate.

Rupasundari set out in a businesslike manner in conforming to the details of the Lord's commands. She first of all called all her relatives and friends to whom she gave liberal gifts and bade adieu. She then signed the documents for giving away all her properties. During the remaining days she was giving away all that was left of her in the shape of jewels, clothes, cash, etc.

As the day neared, kings and princes from far-off lands, not to speak of the masses, made a beeline for Magadha and before long, the city was overflowing with humanity to witness the miracle of embodied Rupasundari ascending heaven.

When Bhatti looked at the invitation, his brows went up with scepticism. He could not believe for a moment that anybody could ascend heaven in flesh and blood, much less a woman of Rupasundari's calibre. He felt it was a hoax and so he asked the messengers who brought the message in

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his usual inquisitive way: "Are there any more wonders in your country?"

They scratched their heads and one bright member of the mission replied: "Yes, sir. A rich merchant by name Soma has a parrot. It speaks like a human and acts like a god. Many people go to it for advice, arbitration and what not. Everybody has nothing but praise for it!"

Another messenger said: "This very same Rupasundari once brought a funny case before this parrot" and he narrated the case in detail, ending "One doesn't know if the parrot will after all fail in its vow."

Bhatti who heard the story could not help linking the parrot with his master Vikrama and Rupasundari's proposal to leave this world for heaven would surely bring the parrot in the picture before she did so, if at all. So, collecting a proper retinue, he left for Magadha immediately in response to the king's invitation.

On the appointed day, the temple of the city was overcrowded and despite traffic regulations there was jam at every street corner. Inside the temple, before the deity, was built a high rostrum on which the kings of the different countries or their representatives sat eagerly looking forward to the event.

Rupasundari, true to her word, had dispossessed herself of all her belongings and like a true sadhu, bathed in the sacred tank and clad in saffron robes, the Vaishna marks gleaming from her f head and arms, appeared on scene, followed by a train of votees singing the praise of Lord. Rupasundari went ro the temple thrice as comman by the Lord and entered the te ple uttering His name. The t mense crowd clove into two make way for her. Thus reached the *dhwaja-stambha*. T whole assembly became te with excitement as she stood bo ing before it expecting the divi chariot to descend.

A whiff of air from the sky m the people look up but except th a bird, a parrot, which seated self on the *stambha*, nothing had happened. Pin-drop silen reigned.

A sudden hoarse laughter fr above tore through this solemni and said: "Rupasundari! Now t me, who has won the bet, you I? You said you will wring m head and eat me. I said don make wild promises, but you in sisted and now you reap your re ward!"

All eyes turned to the top the *dhwaja-stambha* from wher this speech came. It was the par rot that broke the silence so u ceremoniously.

The parrot then addressed thos assembled: "Hear, kings and ge tlemen! This Rupasundari cam to me with a funny case and whe I adjudged it most conscientiously she challenged my integrity an swore to eat me up. I tried to

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...her from her foolishness, but ...defied. So I accepted her chal... and vowed that I would see ...dispossessed, shaved clean ...her hair, disfigured and go ...this temple thrice uttering ...Lord's name. She got me from ...merchant-prince who was her ...lour and she would have ...me just as she had threaten... ...t for my luck when I es... ...from her cook. I call this ...fidence and a reward for my ...ess in dealing with her case. ...escaping, I worked on her ...ness, foolish as it is, and de... ...ed for the Lord by speaking ...s voice from behind the idol ...made her work out her des... ...by her own hands. Gentle... ...tell me, who has won the ...

...hearing these words, Rupa... ...ri's discomfiture became so ... that, ruined as she was, ...taneous death came to her ...solace. The entire assembly ...ed the parrot for its resource... ...ss and spat on the woman ...had so heartlessly tried to ...the parrot. Then everyone ...ed the parrot flying and sit... ...on the shoulders of Bhatti, ...clasped it to his bosom utter... "Master! Where had you been ...ishing all these days? How ...sleepless nights did I spend ...cing you? I knew when I ...about the legendary parrot ...sing justice that it must be ...only and so I came running ...and I have been rewarded by ...Almighty."

It was not difficult for the kings assembled to divine, since it went to Bhati, that the parrot was no other than King Vikrama and all were full of praise for the powers of the great king.

Bhatti took the parrot away with him to Ujjain on the ghoul. Inside the strong room of the ministerial apartment at Ujjain, Bhatti reverentially asked the parrot "My Lord, how, after sending me, did you happen to enter this body?"

The parrot related how the treachery of Vijaya had deprived him of the means of entering his original body.

Bhatti replied: "I thought as much. But I shall soon set matters right."

Leaving the parrot in the strong room, Bhatti sent word to the harem that the queens should declare their *Gouri Vrata* as ended that day. On hearing that message the queens at once understood that King Vikrama had come.

The harem-attendant communicated the news of the end of the *Vrata* to fake Vikramaditya. After hearing it, he was on tenter-hooks to visit the zenana. So he sent for Bhatti and revealed his desire. Bhatti said he could, but reminded about the bull-fight ceremony which usually marked the end of such *vratas*. He explained: "This afternoon there will be a bull-fight in the palace arena which will be witnessed by the

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queens and Your Majesty should also be present."

"Oh, I see! I forgot. We shall do so with pleasure" replied fake Vikrama.

The women stood on one side of the arena and on the other, the men of the palace. The trainers introduced through subways two hefty bulls from opposite ends.

Bhatti explained to fake Vikrama: "That bull on that side is the King's bull. This one is the Queen's. In this fight the King's must win. Then only will the queens admit Your Majesty into the harem. If it fails, some other means has to be devised."

"That is all right!" replied fake Vikrama.

The fire-breathing bulls charged at each other furiously. Within a short time, the King's bull was badly mauled by the Queen's and soon died. All the women assembled laughed and heckled the king.

Fake Vikrama found himself caught between the scorn of the women and the failure of his ticket to the harem by the undignified behaviour of his animal. The one thought uppermost in his mind was to avenge the insult by killing the Queen's bull.

He came to a quick decision. By retiring to his room, he left King Vikrama's body and entered the dead bull's body and st charging the Queen's bull.

That was precisely the mo for which Bhatti had been wa He ran up to his room, brough parrot and signalled King Vi ma to enter his own body vacant by the stupid Vijaya. rama did so leaving the pa body. All this happened be scenes and nobody except the sons involved knew of the cha

Now real Vikramaditya Bhatti were standing as inno onlookers but Bhatti's instructi had already gone out to the ke of the bulls to slay the King's fighting in the arena. Who defy or delay Bhatti's ord Poor Vijaya, in a bull's body, down dead, cut into two hal

King Vikrama and Bhatti w to Bhadrakali's temple for rec ing Her blessings first and la had a fine dinner. At night he lated to his queens his advent during his exile.

The statuette asked Bh "Bhoja, you have just been lis ing to the exploits of our g King Vikrama. If you think can be as valiant as a thousan part of them, you can ascend throne."

On hearing it, King Bhoja turned home with Nitivak thinking all the way of the g powers of the great Vikramadi

[To be continu

Thoughts of honour and dishonour have I alike flung away, for I am out on the road of knowledge.

—Mirabai.

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OUR BOOK SHELF

...POETRY AND THE PHI-...SOPHY OF THE TAMIL ...DDHARS—An Essay in Cri-...ism. By A. V. Subramania ...yar. Published by S. Maha-...van, Bookseller & Publisher, ...runeveli Jn, pp. 88+xii. Price ...s. 2/-.

...Tamil poetic lore, the *sid-...s* or poet-saints occupy a ...ed place. It is difficult to say ...ther they sang for their love ...God, or were godly because of ...r love of poetry. At all events ...y were god-fired to the core. It ...common knowledge that this ...e of Saivite-saints flooded the ...th close on the heels of the ...ddhist era with obvious intent ...counteract ritualism and ...ma worship. If therefore some ...their utterances appear deadly ...ainst idol-worship etc. we ...uld not run to the conclusion ...t they are iconoclasts. Only ...ir emphasis is different.

The first few pages of this pole-...ical study consists of Tirumu-..., Sivavakkiyar, Pattinathar and ...adragiriar of the 'pre-hymnal' ...riod. The latter half contains ...marks on Pambatti Siddhar, ...aikattu Siddhar, Ahappey Sid-...har, Kudambai Siddhar, Kadu-veli Siddhar, Aluhunni Siddhar, etc. In a separate chapter, three more philosophic poets are discussed. With the remark that a real insight into the subject of this book is impossible except with a fully attuned God-vision, we commend this work as a good introduction to the subject.

INDIA'S DESTINY. By R. Narasimha Reddy. Foreword by Jayaprakash Narayan. Published by the Author, Madanapally. pp. 160. Price Rs. 2/-.

The author who is a convert from the communist-fold to another yet to be defined thinks aloud on a problem of supreme importance. In that process he has given expression to certain ideas and observations which have in them all the seeds of serious thinking. As yet his mental process is in a formative stage and all popular movements have their echo in it. But it takes a long time to discover one's own talent, if any, and more to formulate it. Perhaps a greater awareness of India's distinct contribution to world civilization will help the author land on *terra firma.* Sri Jayaprakash Narayan writes an appreciative foreword.

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VEDANTA VICHARA (in Malayalam). By V. K. Narayana Bhattadiri. Published by the Mathrubhumi Printing and Publishing Co. Ltd., Kozhikode. pp. 224. Price Rs. 2/-.

This book is a collection of essays and speeches on different themes from the Vedas. The author, no doubt, has taken great pains to do a great amount of research in Vedas, especially *Rig Veda*. A great admirer of the late Sri Aurobindo and Swami Dayananda Saraswati, some of his connotations and expositions of certain difficult portions of the Vedas, are highly commendable and in line with the modern school of thought. The author has also taken great pains to show, as in the articles on Hindu-Muslim unity, the similarity and identity between the apparently conflicting ideas conveyed in interpretation and certain portions of Vedas. The author's approach to some social problems and customs as temple-entry, *stree dharma*, etc. are progressive. The expositions are simple and lucid, particularly of difficult subjects like *mantra* and *Pancha Mahayagna*.

THE CHANDOGYA UPANISH containing the original text word-by-word meaning, ru translation and copious By Swami Swahananda. lished by Sri Ramkrishna M Madras 4. pp. 624 plus 1x. Rs. 8/-.

This Upanishad forms part the *Samaveda* and hence sh the authority and honour due it. According to Sri Sank *Chandoga* is the singer of the *man;* hence *Chandogya* is what longs to the followers of So *veda*. About 130 topics are cussed in the course of this U nishad and a good number of th forms the foundation of later velopments in Indian religion philosophy. Sri Badarayana ma copious reference to this Upa shad, and of course, Sri Sankara.

The present edition follows t other Upanishads in this seri Printed on excellent paper, t Sanskrit text is given in bold le ters, followed by word for wo meanings. Then come the ge ral translation and comment Swami Vimalananda has written scholarly introduction. Altog ther, it is an excellent volu that should find place in all li raries and collections.

He alone is the true man who is illumined with the light of true knowledge. Others are men in name only.

—Ramakrishna.

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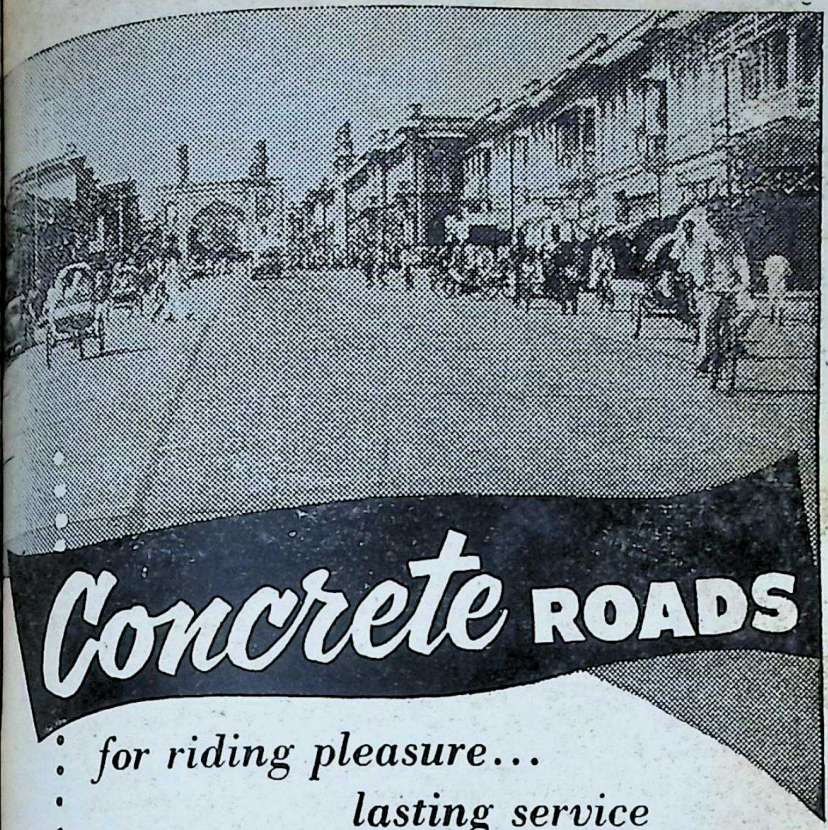

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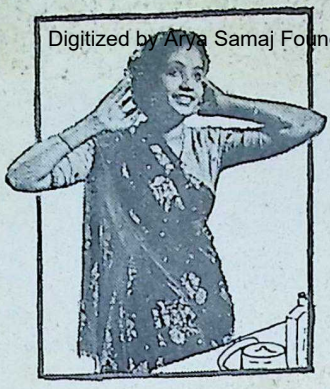

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BHAVAN'S JOURNAL

MARCH 10, 1957

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JATAYU DANCE : A Scene from Kala Kendra's Dance-Ballet "Ram Shabari".

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

[MARCH 10, 1957

XI, No. 16]

THE DIVINE LIFE

ईशा वास्यमिदं सर्वं यत् किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

May all this be enveloped by the Lord,
each moving thing in this moving world;
Thus renounced, enjoy;
covet not anybody's wealth.
Yea, performing action here,
desire to live a hundred years.
Thus for thee there is no escape from this;
(and) action does not besmirch man.

—Yajurveda, XL, 1.2

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Editorial

BY the Grace of God, the blessings and good wishes of savants and men of culture from all parts of the country, the whole-hearted support of members, friends and sympathisers and the active co-operation of co-workers, the Bi-Decennial Celebrations of the Bhavan went off with great eclat.

In conformity with the principles that guide us, we had an integrated programme consisting of religious and academic discourses, side by side with dance, drama and music.

Each day of the eight-day celebrations started with *Bhagawat Pravachan* by Poojya Swami Akhandanandji Maharaj of Brindavan. The Swamiji's exposition of the great classic was of a very high order and was appreciated by large audiences. Our grateful thanks are due to the Swamiji.

The Sata-Chandi Homa and *Vastu* ceremony of the new building for the Arts College were performed on the opening day, according to Shastric injunctions. At the public meeting held the same evening, the d tinguished scholar Sri Sri Pr kasa, Governor of Bombay, de vered an extremely interestin inaugural address which is prin ed elsewhere in this issue. T him and many honoured gues who attended the function, w tender our heartfelt thanks.

All the days of the celebra tions were packed with fun tions. Of them, the two sympos deserve special mention. In th earlier symposium, men of le ters and art like Sri Jyotindr Dave, Dr. D. G. Vyas and Sr Adi Marzban spoke on the pos tion of modern drama to a selec audience. In the latter partic pated such distinguished men a Sri K. M. Munshi, Sri G. L Mehta, Indian Ambassador t U.S., Justice Sri M. C. Chagl Dr. H. J. Bhaba and Sri Fran Moraes. It was one of the bes addressed and attended mee ings. In pin-drop silence th audience listened to the expos tions of the different speakers from their respective stand points. The full text of thei speeches is printed in this issu The effect of their speeches o

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e audience was profound and
these eminent speakers and
e public, we owe a deep debt
gratitude.

We had also each night pro-
mmes of dramas, ballets,
ces, songs and music at the
cially put up auditorium at
open-air theatre at Rang
van which, despite the cold
ather, attracted a consider-
e audience. The ballet on the
of Sri Narsi Mehta proved
be the crest-jewel, according
popular estimate. We are
ebted to the patrons,
ectors, artistes, the back-stage
kers and others who helped
make these programmes a
ge success.

This year being the 500th
niversary of the *bhakta*-poet
i Narsi Mehta, a public meet-
g was held in the Bhavan
der the Presidentship of Sri
M. Munshi, when glowing tri-
es were paid to this Minstrel
God of the 16th century.

To mark the Bi-Decennial
ebrations, a souvenir was
blished giving a conspectus of
e Bhavan's activities, its ori-
n, growth etc. The Bhavan is
nkful to the Central and
te Governments, the numer-
s firms, institutions and pat-
rons who took advertising space in the Souvenir as also helped us to raise donations, big and small.

We take this opportunity of recording our deep gratitude to Sri Dharamsey M. Khatau for the invaluable support given by him to us on this, as on all occasions in the past.

Last but not the least, our sincere thanks are also due to Sri S. K. Patil, Chairman, and Members of the Celebrations Committee, the various sub-committees, the numerous friends and volunteers, the press and the public for extending to us their unstinted support to make the Celebrations a success. Special mention must be made of Sri Navin Khandwalla for the vigorous efforts made by him and the active interest he took in all facets of the programmes.

As though to crown all our efforts, readers of this Journal, in response to our appeal, have sent and continue to send advance and gift subscriptions for the Journal as also donations, big and small, for the Bi-Decennial Fund. Such spontaneous expression of goodwill from all sections of society from one end

(*Continued on next page*)

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 122

✱ LAWYER'S PROFESSION ✱ HIS ART ✱ HIS MISSION

Raj Bhavan, Lucknow
MARCH 10, 1957.

MY YOUNG FRIEND,

ON December 24th I inaugurated the U.P. Lawyers' Conference, speaking only as an old lawyer. I entered the fold in 1910. In 1913 I was enrolled on the Original Side of the Bombay High Court. Till 1950, except for absences in jail or in office, I was in active practice. My love for has remained as ardent as bef though perhaps my outlook on problems has become a lit wider.

An old superstition still s vives that the lawyer's is a wick profession. In fact, taking it in all, it is the finest profess there is, and, after the teacher the noblest. To win success it, you need no privilege of birt no capital, no favour, nor ne you travel on a devious path, u less you lack the necessary fi

Sir Chimanlal Setalvad, t great Advocate, started as an terpreter. Bhulabhai Desai of t I.N.A. Trial fame, started with t little savings of a professor English. I started with a meag patrimony and with six hundr rupees borrowed from a mone lender. I dare say that is

---

EDITORIAL—*Contd.*

of the country to another, is indeed a source of great and abiding encouragement to us.

As our Kulapati has said, the Bhavan is the work of God and to Him we bow in all humility and gratefulness with an ardent prayer to bless us with greater strength and devotion in the pursuit of our objective. *Namaste.*

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record of many other lawyers in
is country.

☆

In spite of this, I feel that the
rofession has been losing its
harm for brilliant young men. In
earch of easy security I see them
aking entry into the administra-
e services.

The high cost of living makes
e early years of the practitioner's
reer much more strenuous than
sed to be. I began my career
1913 with a monthly budget of
s 125/-.

Now, as always, the struggling
wyer has to find his way in an
overcrowded profession, where
mpetition is keen and relentless.
ost of such lawyers fail to reach
e stage where they can com-
and the confidence of a clien-
e and the respect of the Bench.
e reasons are that they lack
ith, patience and the capacity for
adfast, concentrated work.
ey dislike working hard with-
immediate returns, and some
aste their time in clubs or in
-able gossip in the Bar Libra-
es. Even when a lawyer be-
mes successful, the increased
st of comfortable living drives
m to devote his attention to mak-
g more and more money, rather
an to acquiring a mastery of the
ensic art.

And yet, in no other profession
the world is the mettle of a
an tested as much; in none, is
e intellect sharpened or know-
dge acquired as in this; in none
ee laurels more tempting.

Do not forget that Gandhiji was a lawyer; so was Vallabhbhai. Panditji was a lawyer and so were a large number of those who presided over or shaped the National Congress.

☆

If the profession is to retain its prestige and efficiency and to fulfil its mission, the present situation must be radically altered. The reform should begin at the beginning, that is to say, in the early stages of university education. At present, more often than not, it is the second-rate student who drifts to the study of Law. Law studies are notoriously easy; the law class is, therefore, considered a safe asylum for those who want to enjoy an easy life during the university period at their parents' expense, or who want to seek the limelight by becoming union presidents.

The different universities in the country have different standards of teaching Law. In many of them, the standard is deplorable. Full-time teachers of Law have little contact with the live problems of their subject, or the practical experience necessary for the imparting of professional skill. Law classes are opened in colleges in out-of-the-way places where the professional standard is not of a high order. In some Universities, even a first class in LL.B. is not difficult to obtain. In one of those I know, in one year, almost one hundred per cent passed the LL.B. examination.

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Every student appeared to have sucked in Law with his mother's milk, as my uncle was reported to have done.

In the unfortunate hurry in which we are to eliminate English from higher studies, the student's capacity to understand text-books and statute law has become limited and his ability to express himself with precision is scarcely developed. The U.P. Public Service Commission recently found that some of the law graduates were unable to spell the words "legal" and "lawyer" at their examination!

I know that I am touching a sore point with some people in the country. But it should not be forgotten that, though Hindi is not my mother tongue, I have been a life-long protagonist of Hindi as the National Language. You may know the share which I had in fighting the battle for Hindi in the Constituent Assembly. If I am being frank now, it is only because I do not want wishful thinking to overshadow hard reality, to our ultimate unmaking.

If we are in too great a hurry to replace English by Hindi in the matter of legal education and in the courts of Law, the standard of the profession and of the judiciary will continue to fall. Juristic learning will wither away and the unifying influence of a common system of Law throughout the country will be undermined. The country will be split into a number of forensic belts.

It would, therefore, be wise to curb our impatience to replace English by Hindi. The pace, in no event, should be forced. Hindi should first of all be developed to the extent where its forensic expressiveness acquires substantially the same power, precision and richness as English, and, what is more important, is accepted as the medium for higher education throughout the country. Till then the language in the District Courts, the High Courts and the Supreme Court, and of education in Law should continue to be English.

Another cause of this wastage of human energy at the Bar is the fact that a student who passes the LL.B. examination is straightaway enrolled in the High Court. In fact, he has hardly begun to be equipped for the profession. It is necessary, therefore, that he should undergo an apprenticeship for at least a year. During this year he should attend the courts and submit a report on the cases he has attended; work in the chamber of a senior lawyer, not only for the taking of his signature on a nominal attendance certificate as now, but for working his briefs; and, thereafter, for the passing of an examination in Procedure, Evidence and Pleadings held by the High Court or the Bar Council.

This is not enough. Something drastic requires to be done with the set-up of the profession and

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judiciary to attract brilliant
g men to the profession.
is necessary that well-equip-
young lawyers should be offer-
some kind of security at the
ning of their career, if, for
ing else, at least to maintain
patience and courage. A
in percentage of the judicial
ces should be kept open for
law graduates, on the same
and under the same condi-
as the I.A.S. and I.P.S. At
al stages of the Judicial ser-
selection cadres should also
maintained, to be recruited
competent junior members
the Bar.

selection grade of senior Dis-
Judges should be opened to
itment from among the pro-
ing members of the Bar who
on the threshold of the front
. These, if given such a
ce, would qualify for the High
t Benches after a few years
district judgeship and would
gthen them.

e system of new entrants in-
the profession "devilling" with
rs should be uniform through-
the country. This must be re-
nized and placed on a proper
ing by the Bar Councils.
g lawyers should read in the
mber of a senior for some
rs and be prepared, without
diate return, to help him
his case. Meanwhile, the
or should feel morally bound to
that his "devils" learn to han-
cases and that in some way
or other they are helped to remunerative work.

The profession should also be divided into juniors and seniors on the lines of the King's Counsel in England. And once a lawyer has attained the dignity of seniority, he should not be directly instructed by the lay client, nor should he appear in court unless instructed by a junior.

Opportunities should be provided for young lawyers to make their mark. They should be given scope for teaching Law in the universities and colleges as part-time lecturers. Professional work within the gift of the courts, the Receivers, or the Government, should be equitably distributed so as to enable every promising junior to make his mark.

But what is most important of all is that the standard of the profession and the judiciary should be thought of in terms of the country as a whole. I hope that the Bill for the unification of the Bar throughout the country will very soon become Law. But that is not enough. The unification of the Bar necessarily implies that legal education should be uniform throughout the country and of the same standard. The examinations for the testing of the qualifications for enrolment which I have suggested should be held by the Central Bar Council on a uniform basis throughout India. In the same way the judiciary at the district level should be integrated and the judges of the High Courts should

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be made transferable from one State to another.

I know that in suggesting this, I am going against a strong current of opinion. But apart from maintaining a uniform standard throughout the country, this reform would obviate a trend towards that parochialism which has been creeping in where the selection of judges is concerned.

☆

The profession should not lose sight of another matter of considerable importance. In India, Law is changing its content, outlook and purpose, while the traditions of law formed under the old regime have not been able to catch up with them.

Civil litigation has declined. Important litigation now revolves round fiscal laws and a variety of laws administered by administrative tribunals. The Constitutional guarantees of Fundamental Rights have become an important branch of law. Popular legislatures functioning under rules have thrown up legal complications, the unravelling of which requires great skill.

The functions of the Government are no longer, as in the past, the collection of revenue, the maintenance of law and order and the keeping of the country safe for an alien rule. It is now the instrument of a Welfare State and as such is operating the economic system with a view to further production and to securing a wide distribution of the material resou of the community. As repres tive of the community, it has been undertaking commercial other activities. These activ require a vast regulatory netw governed by rules and regulat and requiring the help of m and more administrative tribu and competent lawyers.

The Law of Crimes is no lo limited to the field of viole against the person or property the individual, as in mid-Victori times. Anti-social crimes have creased in intensity and sco Sections of well-organised peo easily resort to direct action agitational or subversive purpos As a result, the very difficult wo of adjusting the claims of ci liberties with the claims of int nal order falls on the lawyer.

In the recent past the history many countries has shown th where law and order is allowed be undermined by doctrinaire a tachment to freedom unrelated economic justice, or by subversi tendencies, the stability of th Constitution and the security the country are constantly plac in danger. If vigilance is not e ercised, not only by the politicia but by the lawyers and the judg a free democracy easily drifts i a totalitarianism which extin ishes all freedom.

This situation is fraught wi serious difficulties. Neither th profession nor the Bench can a low itself to be divorced from an intimate knowledge either of th

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...king of a welfare administra-
..., or the threat of subversive
...gencies.

Two things are, therefore, neces-
...ry. Firstly, that the education
... Law, as well as the training
... the profession, should involve
...first-hand knowledge of adminis-
...tive problems. Secondly, that
...tice should not be dispensed in
... abstract and that what is
...t or wrong should be inter-
...ted in terms of the supremacy
... the Constitution, economic jus-
...e and internal order. This re-
...res a complete re-orientation of
...e problems of legal equipment,
...fessional activity and judicial
...inistration.

☆

At the same time, we must not
...se sight of the art as well as the
...ssion of the lawyer. To be an
...ist in his profession, a lawyer
...uld possess four essentials: the
...acity to draft in accurate and
...recise language; a mastery of
...al principles, unclouded by
...poury case-law; an insight into
...man relations; and ceaseless
...rt to discover the truth, that
... the true motive, the true sequ-
...ce of events and a true and un-
...rnished marshalling of facts, to
...hich alone the principles of law
...n be applied.

In pursuing this art, we must
...t forget the mission of the law-
...r. He has to defend the inno-
...nt; to regulate social relations;
...o vindicate truth and uphold the
...w, on which the stability of life
rests. Very often he is the father-confessor, to whom people come in their difficulties; sometimes he is the legislator who helps to regulate social progress; and finally, either as practitioner or judge, he maintains the stability of democratic society through the Rule of Law.

The Rule of Law is one of the most important, if not the fundamental principle of modern social organisation. For, to use the words of the United Nations Charter, it "protects the dignity and worth of the human person." In this, the lawyer has a special responsibility. It is the only constructive alternative to the tyrannous misuse of power and the suppression of the rights of the individual. This principle, even where it is recognised, has to be vigilantly guarded. Wherever it is not, it has to be fought for and made to prevail.

With the acceptance of the goal of a Welfare State in our country, our State, like other States, may move from the gradual expropriation of private property to interference with the rights of the individual. Even in the present initial stage, the activities of the State have been overshadowing the spheres of social and economic life with the aid of a growing bureaucratic machine.

In the present climate of world opinion, fashioned by politicians and economists, the interest of the community as a whole is coming to be considered, consciously or-

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unconsciously, as the supreme goal; while the individual is only important as an instrument of the will of the all-powerful party or State. That way lies a drift towards totalitarianism.

This drift, as our Constitution has wisely envisaged, can only be arrested if the Rule of Law is sternly maintained through a justice administered according to certain fixed laws of evidence by an independent judicial agency.

In this connection, I may draw your attention to what is called "The Act of Athens", adopted by the Congress of Jurists which met at Athens in February, 1956. It defined the Rule of Law as follows:—

"The Act of Athens declares that 'the Rule of Law....springs from the rights of the individual developed through history in the age-old struggle of mankind for freedom; which rights include freedom of speech, press, worship, assembly and association and the right to free elections to the end that laws are enacted by the duly elected representatives of the people and afford equal protection to all.'"

It is for the lawyer, whether a practitioner or a judge, to uphold the Rule of Law and the freedom of the individual. This was the mission of the profession even under the British regime; it is more so now.

Yours sincerely,

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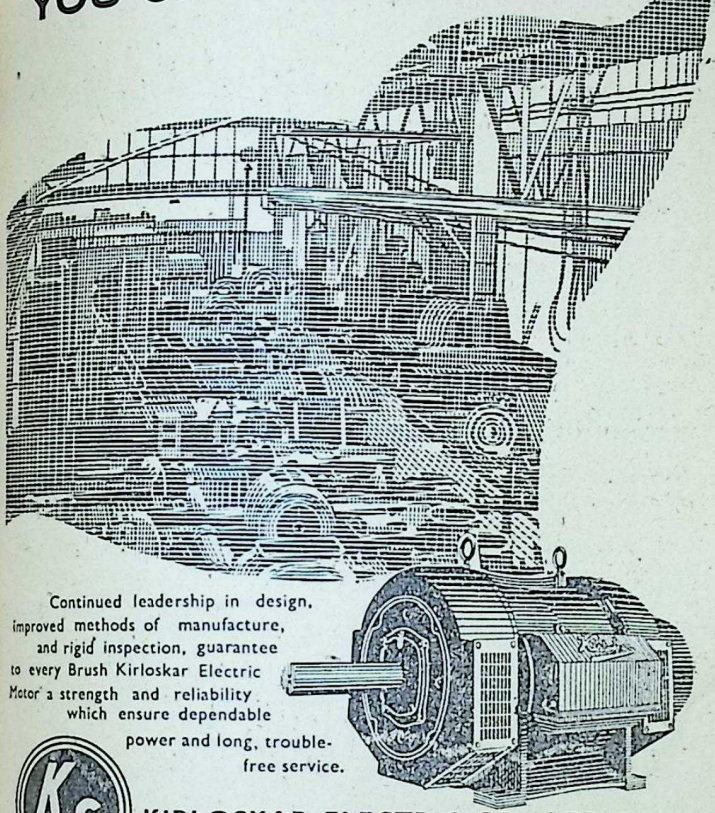

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MY HOPE

Sri Surdas

Thou art the reliever of the agony of the humble suppliants, and comforter of the saints!

Illustrations of this are not wanting---did Ye not save the fallen Ajamil, Jatayu and the hunter utterly without any devotion and worship to their credit?

Did Ye not save Ganika, the courtesan, merely because she taught her parrot to repeat Thy name?

To Thy devotee Ye gave a kingdom, and saved Prahlad from the tyranny of his father.

And for Thy devotees' sake Ye made a bridge over the sea to Lanka.

Thou accepted from Sudama rice and from Bidurani fruits and enjoyed even the plums tasted already by a forest dweller Bhilini maid Shabari!

When the elephant fell into trouble Thou saved him from the clutches of the crocodile.

Draupadi, Ye saved as she called for Thee and did not let her go naked.

In the hope of Thy kindness and grace Surdas stands at Thy door.

[*Tranlated by Sri Bankey Behari*]

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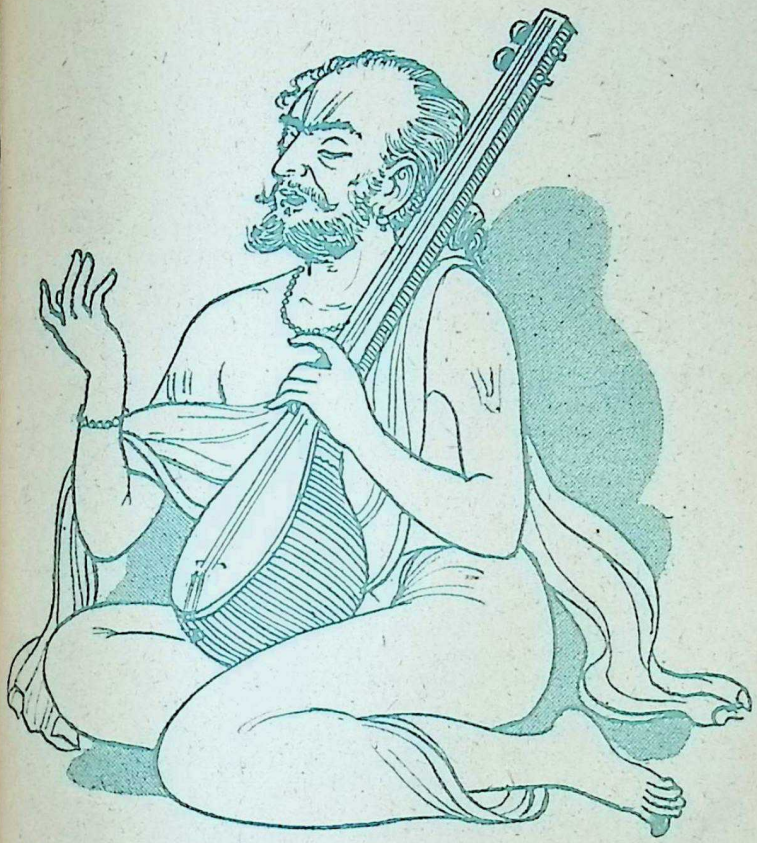

Sri Surdas

Sketch: Ravi Shankar Raval

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Just Released!

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GAYATRI

...ting showing Goddess Gayatri in her triple form being worshipped at dawn by Brahma, at noon by Siva and at sunset by Vishnu. Kangra School, 18th Century.

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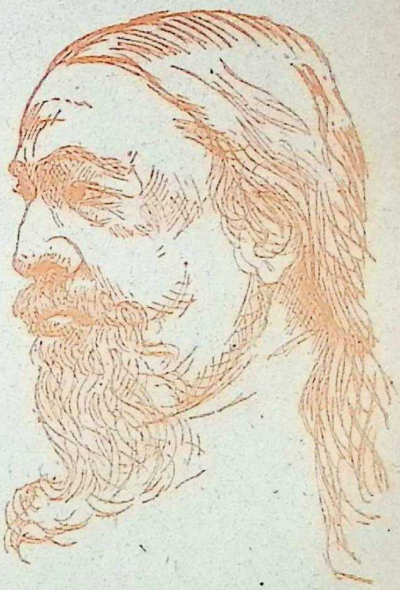
. . . Disinterested and desireless pursuit of duty is a gospel worthy of the strongest manhood; that of the cheek turned to the smiter is for cowards and weaklings . . .

VYASA and VALMIKI

Sri Aurobindo



COMPARISON (of Vyasa) with Valmiki is instructive of the varying genius of great masters. Both excel ical rhetoric, if such a term hetoric can be applied to 's direct and severe style, yasa's has the air of a more ctual, reflective and expe- d stage of poetical advance. longer speeches in the *ana*, those even which have the appearance of set, argu- tive oration, proceed straight the heart, the thoughts, reasonings come welling up the dominant emotion or con- g feeling of the speaker; palpitate and are alive with ital force from which they sprung. Though belonging more thoughtful, gentle and ad civilisation than Homer's, have, like his, the large ut- ce which is not of primitive , but of the primal emotions. yasa's have a powerful but re force of intellectuality. In essing character they firmly se it rather than spring half- unconsciously from it; their bold and finely planned consistency with the original conception reveals rather the conscientious painstaking of an inspired but reflective artist than the more primary and impetuous creative impulse.

In their management of emotion itself, a similar difference becomes

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prominent. Valmiki, when giving utterance to a mood or passion, simple or complex, surcharges every line, every phrase, turn of words or movement of verse with it; there are no lightning flashes but a great depth of emotion swelling steadily, inexhaustibly and increasingly in a wonder of sustained feeling, like a continually rising wave with low crests of foam. Vyasa has a high level of style with a subdued emotion behind it occasionally breaking into poignant outbursts. It is by sudden beauties that he rises above himself and not only exalts, stirs and delights us at his ordinary level, but memorably seizes the heart and imagination. This is the natural result of the peculiarly disinterested art which never seeks out anything striking for its own sake, but admits it only when it arises uncalled from the occasion.

Vyasa is therefore less broadly human than Valmiki, he is at the same time a wider and more original thinker. His supreme intellect rises everywhere out of the mass of insipid or turbulent redaction and interpolation with bare and grandiose outlines. A wide searching mind, historian, statesman, orator, a deep and keen looker into ethics and conduct, a subtle and high-aiming politician, theologian and philosopher, it is not for nothing that Hindu imagination makes the name of Vyasa loom so large in the history of Aryan thought and attributes to him

work so important and manif
The wideness of the man's i
lectual empire is evident thro
out the work; we feel the pres
of the great Rishi, the orig
thinker who has enlarged
boundaries of ethical and relig
outlook.

Modern India since the Mu
man advent has accepted the p
tics of Chanakya in preference
Vyasa's. Certainly there was l
in politics concealed from t
great and sinister spirit.
Vyasa perhaps knew its subtle
quite as well, but he had, to
noble and guide him, a high e
cal aim and an august imper
idea. He did not, like Europe
imperialism, unable to rise ab
the idea of power, accept the
suit doctrine of any means to
good end, still less justify
goodness of the end by that p
fession of an utterly false d
interestedness which ends in
soothing belief that plund
arson, outrage and massacre a
committed for the good of
slaughtered nation. Vyasa's i
perialism frankly accepts war a
empire as the result of ma
natural lust for power and do
nion, but demands that empi
should be won by noble and c
lised methods, not in the spirit
the savage, and insists once it
won not on its powers, but on i
duties.

Valmiki too has included p
tics in his wide sweep; his pict
of an ideal imperialism is sou
and noble and the spirit of t

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...alan Ikshwakus that monar- ...must be broad-based on the ...le's will and yet broader- ...d on justice, truth and good ...rnment, is admirably deve- ...d as an undertone of the ... But it is an undertone ...not as in the *Mahabharata* its ...rmost and weightiest drift.

...lmiki's approach to politics is ...inative, poetic, made from ...le. He is attracted to it by ...unlimited curiosity of an uni- ...l mind and still more by the ...eciation of a great creative ...; only therefore when it ...s opportunities for a grandiose ...ination or is mingled with the ...ves of conduct and acts on ...cter. He is a poet who ...s occasional use of public ...rs as part of his wide human ...ect.

...e reverse may, with some ...rance of truth, be said of ...a that he is interested in ...n action and character main- ...s they move and work in rela- ...to a large political back- ...nd.

...m this difference in temper ...mode of expression arises a ...rence in the mode also of por- ...ng character. Vyasa's know- ...e of character is not so inti- ...emotional and sympathetic ...Valmiki's; it has more of a he- ...inspiration, less of a divine ...pathy. He has reached it not ...Valmiki immediately through ...heart and imagination, but de- ...ately through intellect and ...rience, a deep criticism and reading of men; the spirit of shaping imagination has come afterwards like a sculptor using the materials labour has provided for him. It has not been a light leading him into the secret places of the heart. Nevertheless the characterisation, however reached, is admirable and firm. It is the fruit of a lifelong experience, the knowledge of a statesman who has had much to do with the ruling of men and has been himself a considerable part in some great revolution full of astonishing incidents and extraordinary characters. With that high experience his brain and his soul are full. It has cast his imagination into colossal proportions, provided him with majestic conceptions which can dispense with all but the simplest language for expression; for they are so great that the bare precise statement of what is said and done seems enough to make language epical.

His character-drawing indeed is more epical, less psychological than Valmiki's. Truth of speech and action gives us the truth of nature and it is done with strong purposeful strokes that have the power to move the heart and enlarge and ennoble the imagination which is what we mean by the epic in poetry.

In Valmiki there are marvellous and revealing touches which show us the secret something in character usually beyond the expressive power either of speech and action, they are touches

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oftener found in the dramatic artist than the epic, and seldom fall within Vyasa's method. It is the difference between a strong and purposeful artistic synthesis and the beautiful, subtle and involute symmetry of an organic existence evolved and inevitable rather than shaped and purposed.

His deep preoccupation with the ethical issues of speech and action is very notable. His very subject is one of practical ethics, the establishment of a Dharmarajya, an empire of the just, by which is meant no millennium of the saints, but the practical ideal of government with righteousness, purity and unselfish toil for the common good as its saving principles.

It is true that Valmiki is a more humanely moral spirit than Vyasa, in as much as ordinary morality is most effective when steeped in emotion, proceeding from the heart and acting through the heart. Vyasa's ethics like everything else in him takes a double stand on intellectual scrutiny and acceptance and on personal strength of character; his characters having once adopted by intellectual choice and in harmony with their temperaments a given line of conduct, throw the whole heroic force of their nature into its pursuit. He is therefore preeminently a poet of action. Krishna is his authority in all matters, religious and ethical, and it is noticeable that Krishna lays far more stress on action and far less on quiescence than any other Hindu philosopher. Quiescence in Go with him as with others the mate goal of existence, but he sists that that quiescence must reached through action, and, far as this life is concerned, exist in action; quiescence of soul from desires there must but there should not be and not be quiescence of the Prak from action.

But Vyasa has not only a political and religious thought deep-seeing ethical judgments, deals not only with the mas aspects and world-wide issues human conduct, but has a k eye for the details of governm and society, the ceremonies, fo and usages, the religious and cial order on the due stability which public welfare is ground The principles of good gove ment and the motives and imp ses that move men to pu action, no less than the rise fall of States and the clash mighty personalities and gr powers form, incidentally epically treated, the staple Vyasa's epic. The poem therefore first and foremost, the *Iliad* and *Aeneid* and e more than the *Iliad* and *Aen* national—a poem in which religious, social and personal t perament and ideals of the Ar nation have found a high expr sion and the institutions, acti and heroes in the most critical riod of its history received judgments and criticisms of of its greatest and soun

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If this had not been so we not have had the *Maha-* in its present form.

iki had also dealt with a historical period in a yet universal spirit and with ichness of detail, but he ap- ed it in a poetic and drama- ner, he created rather than ed; while Vyasa in his man- as the critic far more than reator. Hence later poets it easier and more congenial oduce their criticisms of life ought into the *Mahabharata* nto the *Ramayana*. Vyasa's has been increased to three- s original size; the additions miki, few in themselves if t apart the Uttarakanda, been immaterial and for ost part of an accidental

d with such poetical s limited by such intellec- nd emotional characteristics, ed with such grandeur of nd severe purity of taste, was the special work which did for his country and in beyond the ordinary ele- of poetical treaties, lies his to world-wide acceptance ? as been suggested already he *Mahabharata* is the great al poem of India. It is true *amayana* also represents an civilisation idealised; Rama ita are more intimately cha- istic types of the Hindu tem- ent as it finally shaped itself are Arjuna and Draupadi; rishna, though his character is founded in the national type, yet rises far above it. But although Valmiki, writing the poem of mankind, drew his chief figures in the Hindu model and Vyasa, writing a great national epic, lifted his divine hero above the basis of national character into an universal humanity, yet the original purpose of either poem remains intact.

In the *Ramayana* under the disguise of an Aryan golden age, the wide world with all its elemental impulses and affections finds itself mirrored. The *Mahabharata* reflects rather a great Aryan civilisation with the types, ideas, aims and passions of a heroic and pregnant period in the history of a high-hearted and deep-thoughted nation.

It has, moreover, as I have attempted to indicate, a formative ethical and religious spirit which is absolutely corrective to the faults that have most marred in the past and mar to the present day the Hindu character and type of thought. And it provides us with this corrective not in the form of an alien civilisation difficult to assimilate and associated with other elements as dangerous to us as this is salutary, but in a great creative work of our own literature written by the mightiest of our sages (*Muninamapyaham Vyasah,* Krishna has said), one therefore who speaks our own language, thinks our own thoughts and has the same national cast of mankind, nature and conscience.

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His ideals will therefore be a corrective not only to our own faults but to the dangers of that attractive but unwholesome Asura civilisation which has invaded us, especially its morbid animalism and its neurotic tendency to abandon itself to its own desires.

But this does not say all. Vyasa too, beyond the essential universality of all great poets, has his peculiar appeal to humanity in general, making his poem of world-wide as well as national importance. By comparing him once again with Valmiki we shall realize more precisely in what this appeal consists. The Titanic impulse was strong in Valmiki. The very dimensions of his poetical canvas, the audacity and occasional recklessness of his conceptions, the gust with which he fills in the gigantic outlines of his Ravana are the essence of Titanism; his genius was so universal and Protean that no single element of it can be said to predominate, yet this tendency towards the enormous enters perhaps as largely into it as any other.

But to the temperament of Vyasa the Titanic was alien. It is true he carves his figures so largely (for he was a sculptor in creation rather than a painter like Valmiki) that, looked at separately, they seem to have colossal stature, but he is always at pains so to harmonise them that they shall appear measurable to us and strongly human. They are largely and boldly human, oppo and sublime, but never Tit

He loves the earth and th vens but he visits not Patal the stupendous regions of V parvan. His Rakshasas, supp them to be his at all, are giants or matter-of-fact ogres they do not exhale the brea midnight and terror like Val demons nor the spirit of shaking anarchy like Val giants. This poet could never conceived Ravana. He had n unconscious sympathy nor a cient force of abhorrence to spire him. The passions of yodhana though presented great force of antipathetic im are human and limited. The tanic was so foreign to Vy habit of mind that he could grasp it sufficiently either to or hate. His humanism shut him the outermost gates of sublime and menacing region has not the secret of the s nor has his soul ridden upon whirlwind. For his partic work this was a real advant

Valmiki has drawn for us the divine and anarchic in e ordinary proportions; an Akb a Napoleon might find his s ual kindred in Rama or Ra but with more ordinary b such figures impress the sens the sublime principally and d dwell with them as daily acqu tances. It was left for Vyas create epically the human di and the human anarchic so a bring idealisms of the confli

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types into line with the emotions and imaginations

sharp distinction between and Asura is one of the distinct and peculiar contri- to ethical thought which has to offer. The legend ra and Virochana is one of damental legends. Both of came to Brihaspati to know him of God; he told them to me and look in the mirror. ana saw himself there and ding that he was God, asked ther; he gave full rein to the of individuality in himself he mistook for the deity. dra was not satisfied; feel- at there must be some mis- he returned to Brihaspati received from him the true knowledge which taught him e was God only because all were God, since nothing but the One. If he was e God, so was his enemy, ry feelings of separateness mity were not permanent but transient phenomena. Asura therefore is he who foundly conscious of his own e individuality and yet impose it on the world as e individuality; he is thus along on the hurricane of sires and ambitions until he les and is broken, in the phrase of Aeschylus, against rone of Eternal Law.

e Deva, on the contrary, firm in the luminous hea of self-knowledge, his actions flow not inward towards himself but outwards toward the world. The distinction that Indra draws is not between altruism and egoism but between disinterestedness and desire. The altruist is profoundly conscious of himself and he is really ministering to himself even in his altruism; hence the hot and sickly odour of sentimentalism and the taint of the pharisee which clings about European altruism. With the perfect Hindu the feeling of self has been merged in the sense of the universe; he does his duty equally whether it happens to promote the interests of others or his own; if his action seems oftener altrustic than egoistic it is because our duty oftener coincides with the interests of others—than with our own.

Rama's duty as a son calls him to sacrifice himself, to leave the empire of the world and become a beggar and a hermit; he does it cheerfully and unflinchingly; but when Sita is taken from him, it is his duty as a husband to rescue her from her ravisher and as a Kshatriya to put Ravana to death if he persists in his wrong-doing. This duty also he pursues with the same unflinching energy as the first. He does not shrink from the path of the right because it coincides with the path of self-interest. The Pandavas also go without a word into exile and poverty, because honour demands it of them; but their ordeal over, they will not, though ready to

(Continued on page 38)

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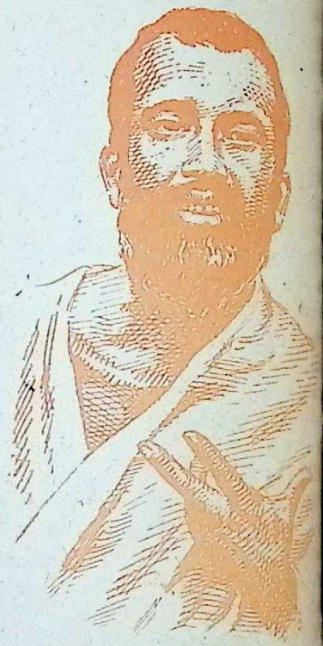
RELIGIOUS DIFFERENCES

C. Rajagopalachari

"WE can worship God in various ways and obtain His vision and grace. Are there not many *ghats* in a river? So also in the full river of bliss that is the Supreme there are many *ghats*. We can get down in any *ghat* to fetch water or to bathe. Whatever the faith we profess or the method we adopt, if we do it with pure heart and with devotion, we can attain God. One can reach the top floor of a house by getting up the stairs or one can use a bamboo ladder or one can hold on to a rope and get up by it. Similarly, our religions show several paths.

"It is proper that each person worships God according to his own religion. It is best that Christians follow Christ's way, that Muslims follow the path shown by the Prophet Muhammad and that Hindus practise the method taught by the Rishis. True devotees of any religion will honour the followers of other religions with great humility. All religions will lead us to the Supreme."



Thus did Ramakrishna Paramhamsa teach a hundred years ago. We see the same teaching in the inscription that Emperor Ashoka carved on stone pillars two thousand years ago. It runs as follows:

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Command of Devanam-
The king honours with ap-
ciate bounties and in other
all ascetics and household-
whatever religion they may
and thus makes them
What pleases the King
is that men of all religions
develop their spiritual
One can develop one's
strength by various
But the basis of all of
is that one should resist the
ation to glorify one's own re-
by speaking ill of the reli-
of others, and one should at
opportunity honour and ex-
men of other faiths. By
this, one helps men of other
ms and at the same time, en-
the greatness of one's own
n. But, if, without doing
a person speaks ill of other
ms and belittles their vota-
e does harm to his own re-
Can a man add to the great-
of his religion by decrying
r's religion? Never. Surely
od name of his faith will
by this. It will not in-
The followers of the seve-
ligions must learn well the
of their respective religions
crease their devotion by the
ds prescribed by each. Let
n proclaim that this is the
of Asoka Priyadarsana."

message of Sri Krishna in
hagavad Gita thousands of
ago, the twelfth stone Edict
mperor Asoka later, the teach-
Sri Ramakrishna Parama-
a in the last century and the injunction of Mahatma Gandhi who was born in our time and showed us the way in various spheres,—all these are identical and equally clear. Let us understand well and follow with steadfast faith the path laid down by them.

Two boys were quarrelling with each other about the colour of a chameleon that they saw on a tree.

"Look at it carefully, that chameleon is red. Like a blind man, you said it was yellow!" said one.

"Fool! It is you who are blind, not I. The chameleon is yellow and you say it is red!" retorted the other boy.

Thus the quarrel became hot. They then went to a hut in the garden and requested an old woman living in it to decide the issue.

The old woman asked, "What are you quarrelling about?"

The boy who had asserted that the chameleon was red, said, "Look at that tree. There is a red chameleon on it. This fellow says it is yellow. He taunts me saying I am blind. Please do look at it and tell us. This fool will accept what you say."

The other boy broke in and said, "Mother, yes, do see it yourself. This obstinate fellow is blind and cannot see that the creature is really yellow. He thinks it is red. Red!"

The old woman laughed and said, "Both of you are right. What you see on the tree is a chameleon

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which can take many colours. I have often seen it change its colour. Go, now, and don't quarrel."

To those who have seen and enjoyed the vision of God with the eyes of devotion, He appears in various forms. Those who cleverly dispute about religion without having seen God can never understand His true nature. They will consider their ego as their God and waste their time in vain talk and strife.

Four blind men went to beg among the servants of the head of a *Math*. There was an elephant there and they felt all over it with their hands. The mahout made fun of them and asked them, "What is the animal like?"

Touching its leg, one of the blind men said, "This animal is like a pillar."

"Tush! It is like the branch of a tree and you say it is like a lar," rejoined the second man. He had touched the phant's trunk.

"What do you say? It this like a cask?" said he who felt elephant's stomach.

"How cleverly you talk! H is an animal which is like a nowing fan and you compare it a cask and to a stick and to pillar! How you prate!" said fourth blind man who felt the phant's ear.

Thus limited in understand are those who, mentally bli quarrel about the form of Supreme.

[From *Sri Ramakrishna Upanis* by Sri C. Rajagopalachari, publis and copyrighted by Sri Ramakris Math, Mylapore, Madras-4, who h kindly permitted us to quote.]

[*To be continue*

The sages enjoy the bare ground as their bed on which in comfort they sleep as the kings on their elegant couches. Their arm serves for a soft pillow, the sky for a canopy, the fragrant breeze for a fan, the moon for a lamp. Renunciation is their consort in whose warm embrace they enjoy the same pleasure as a king finds in the company of his loving queen.

—Bhartrihari

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SANE LIVING

13. DESIRE AND LOVE

BEWARE, young man, beware of the allurements of wantonness; and let not the harlot tempt thee to her delights.

The madness of desire shall destroy its own pursuits, from the excess of its rage, thou shalt fall upon destruction.

Therefore, give not up thy heart to her sweet enticements, nor suffer thy soul to be enthralled by her enchanting delusions.

The fountain of health, which shall supply the stream of pleasure shall quickly be dried up, and every spring of joy shall be exhausted.

Ere the prime of thy life, old age shall overtake thee; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.

14. WOMAN

GIVE ear, fair daughter of love, to the instructions of prudence; and let the precepts of truth sink deep in thine heart; so shall the charms of thy person add lustre to thy form, and beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their

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looks; ah! hear with caution their seducing words; guard well thy heart, not listen to their soft persuasions.

Remember thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast? Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment; her foot delighteth not in gadding abroad.

She is clothed with neatness; she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life; and peace and happiness are her reward.

Before her steps walketh Prudence; and Virtue attendeth at her right hand.

Her eye speaketh softness and love; but Discretion with a sceptre sitteth on her brow.

The tongue of the licentio... dumb in her presence; the a... her virtue keepeth him silen...

When scandal is busy, and ... fame of her neighbour is to... from tongue to tongue, if ch... and good nature open not ... mouth, the finger of silence ... eth on her lip.

Her breast is the mansion ... goodness; and, therefore, she ... pecteth no evil in others.

Happy were the man that sh... make her his wife; happy the c... that shall call her mother.

She presideth in the house, ... there is peace; she command... with judgment and is obeyed.

She riseth in the morning; ... considereth her affairs; and ... pointeth to every one their pro... business.

The care of her family is ... whole delight; to that alone ... applieth her study; and elega... with frugality is seen in her ... sions.

The prudence of her mana... ment is an honour to her h... band, and he beareth her pra... with silent delight.

She informeth the minds of ... children with wisdom; ... fashioneth their manners from ... example of her own goodness.

The word of her mouth is ... law of their youth; the motion ... her eye commandeth their ... dience.

She speaketh, and her serv... fly; she pointeth, and the thing ... done; for the law of love is in ...

(*Continued on page 41*)

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leave for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men. He escapes later and falls into the hands of a Turvasu boatman and gets acquainted with one Shunahshepa. Again he escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince, Bheda, who runs away with her.

SHUNAHSHEPA IS HAPPY

11

SHUNAHSHEPA sat alone in a small hut, looking at the dying sunlight as it spread itself in front of him through the open doorway. His beautiful, pensive face was touched by melancholy. He was in deep thought.

The hut was enveloped by a tall hedge of thorns. Beyond it, the men of King Harishchandra were standing guard, sword in hand.

"Fools", muttered Shunahshepa.

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"Why all these precautions?" He was not going to run away.

The nineteen-year-old boy, handsome as a god, looked back upon the stretch of his empty life.

From the earliest days that he could remember, he had one desire in life, to learn the sacred chants under a rishi; one passion, to be a rishi himself and to vision the new *mantras;* one dream, to be the head of an *ashrama.* What had he not suffered in the hope that some day the dream would be fulfilled. He had suffered endless indignities; he had even cheerfully borne the chastisement which his drunken father inflicted. He had sold himself in slavery, braved death—all these in order to learn whatever his father could teach him. However, the Gods had been very cruel to him. All his attempts to acquire learning had been frustrated.

To-day, however, he was happy, happy as he had never been. For, now the sacrificial session which was being held by King Harishchandra would be over. In the last ceremonial, he would be led before the huge admiring concourse, where would be sitting Vishwamitra, Jamadagni and Bharadwaja, the great rishis, whose names he had heard and whose *darshan* he had longed for. He would then look at them, not by stealth, but openly; he would hear them chanting the sacred *mantras,* the echoes of which he had heard throughout his life as if in a waking dream. Then Vishwamitra, the greatest of them, would put him, lead him by the hand; for, would then be a *patit* no more as pure as a young rishi.

By his own hands the Mast would bind him to the sacrific post. Then, he would invoke t great God Agni. Other sag would join him. Pleased by the offering and invited by their *mo tras*, the God would come out the sacrificial fire, roaring like bull, his four horns shining, hi seven hands ready to receive hi —him, Shunahshepa, once a *pati* Then in the God's hands he woul be carried to the Land of hi Ancestors. Oh! It was wonderfu

As Shunahshepa cast his eye mentally on the darkness whic enveloped the past few years o his life, he saw the radiant figure of Rama, the son of Rishi Jama dagni, the Lord of the Bhrigu and also of the Angiras, from whom his father was descendant. The eyes of Rama, like those of Varuna, flashed like lightning; they could penetrate darkness as no one else's could. Yes, verily Rama was a God. In his mercy, Rama, this radiant boy, had touched him, embraced him, taught him a few chants—practically purified him even though he was a *patit.*

Night after night Shunahshepa re-created in his imagination the wondrous scenes described by Rama: how his father, the Sage Jamadagni, and his cousin, Vishwamitra, would be sitting, speaking, chanting and offering libations. Very often, even during

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day, in waking dreams, he sat their feet and tried to vision sacred *mantras* as they had

Whenever he woke from these dreams, he felt crushed and rn. These were only dreams, to be realised. But now, prospect had changed. He self would see those great ers and hear their sacred s himself; they would *sanc*him by their touch, bind him the sacrificial post.

e sighed. Only if his father rta had not been a *patit* and continued to be a pupil of the . Sages Agastya and Lopa-a, by now he himself would been a rishi. He had no luck. Only now the Gods blessed him. God Agni him would receive him in his flam hands and lead him into the of his ancestors.

★

was a curious combination of umstances which had opened this happy prospect for ahshepa. Several years ago en he left Rama in the forest return to his parents, his heart s heavy. Rama had establish a bond beween him, the *patit*, the happy world of learning *tapas* in which he wished to ell. That was one silver lining his clouded life.

When Shunahshepa came home his drunken father, and his dy mother dressed in rags, he ed them, his brothers, himself. He could not stand the fetid atmosphere of the miserable cave in which they then lived, away from human habitation. Sometimes, he felt like running away. But he had nowhere to go. No one would accept a *patit*.

When Ajigarta saw Shunahshepa returning home after a long time, he was very happy and gave his son a sound thrashing. His mother also abused him to her heart's content. But now he had become quite indifferent to this treatment. He no longer lived in the wretched world of his parents, but in the happy world into which Rama had introduced him. Rama was his God. His mother Renuka—Amba as he called her—was his Goddess, Jamadagni, the supreme God of his dreamworld.

The world of reality in which he and his parents lived was now no more to him than a bad dream, from which he always did his best to awake, whenever he could, to be in the happy *ashrama* of Jamadagni.

Some time later Ajigarta with his family began to move northwards. They travelled through forests and halted in far off villages where the Dasyus lived. Once the Aryan settlements were left behind, Ajigarta left whatever little restraint he possessed. He began to pose as a rishi before the ignorant Dasyus, drank *sura* to his heart's content, and openly recited the sacred chants. He did what no *patit* should do. An when they crossed the river Kumbha, he un-

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abashedly assumed the role of a rishi and began to impose upon the hospitality of the ignorant villagers.

Shunahshepa was seriously perturbed at the ways of his father, who was defying the curse of the rishis and disregarding Rita of the great God Varuna. The Gods were not likely to forgive this sin.

Shunahshepa was so disgusted with his father that sometimes he was inclined to drown himself in the river. But he knew that he was a *patit;* if he committed suicide, he would not be permitted to enter the Land of the Ancestors. The fierce dogs of Yama—the God of Death—who guarded the portals of that Land as well as the Land of the Gods, would not allow him to enter. Death as a *patit* would bring no relief to him; only he would have to wander alone in the darkness, deprived of the Light of the Gods and the grace of the Angiras.

When Shunahshepa and his family crossed the river Kumbha, they heard very sensational news. The Sages Vishwamitra and Jamadagni, they heard, were coming to officiate as priests at a human sacrifice which King Harishchandra was going to perform. A human sacrifice performed by an Arya King with the great Arya sages presiding over it was something unheard of. They were all shocked; but not Ajigarta; he only smiled maliciously.

God Varuna, the rumour ran, was pleased to grant King Harishchandra a son on condition he be offered as a sacrifice when he grew up. But when the son named Rohita, grew up handsome and intelligent, the King had no heart to sacrifice him. Naturally the God was wroth and cursed the King, who thereupon was afflicted by a grievous malady.

Helpless before the wrath of Lord Varuna, the King made up his mind to offer Rohita in sacrifice, even if it broke his heart. It was un-Aryan for him him to do so. But he had to obey the God's will; for every day that he delayed the sacrifice, the malady from which he was suffering became more serious.

Rohita, when he came to know that he was going to be offered as a sacrifice, ran away from home and hid himself in a forest. The God was impatient, and Harishchandra's malady grew worse. When however Rohita learnt that his father was on his death-bed, he came home and asked his father to offer him as a sacrifice rather than invite the wrath of the God.

Harishchandra would have preferred to die rather than sacrifice his son. But how dare he defy the God? He prayed; he fasted; he sought the intercession of the rishis. Ultimately, the God relented and agreed to accept as an offering, in place of Rohita, another boy, if one could be found.

The King, however, was faced with another difficulty. No Arya rishi was willing to preside over

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...man sacrifice. It was only the ...yus in the days of the wicked ...mbara who had offered human ...ifices. People had heard that ...out-of-the-way places Dasyus ...ed human beings as sacrifice, ...no Arya had ever seen such a ...ifice performed.

...this difficulty King Harish...ndra did not know what to do ...turned to Sage Vishwamitra. ...Sage had not only taught the ...s the mystic sanctity of ..., but had weaned the Dasyus ...their habit of offering human ...gs. The Sage, beloved of the ...s, could alone induce the God ...give up the demand, but, if the ...Himself wanted a human sac...e, who else could perform the ...n but Vishwamitra himself?

...o the surprise of every one, ...hwamitra agreed to perform ...sacrifice. Another difficulty ...ever, stood in the way of the ...rifice. It was impossible to ...cure an Arya boy who could ...offered in sacrifice in place of ...hita.

...ing Harishchandra, therefore, ...t his men to the Aryan habi...ons in the interior to find a ...her willing to give up his son ...a sacrificial offering.

...hen Shunahshepa heard this ...s, he made up his mind to offer himself as a sacrifice. He was tired of life. He was never going to be a rishi. He could not commit suicide. The only way by which he could be redeemed from his fallen estate was to offer himself as a sacrifice to the Gods. That was his only chance of being purified by Rishi Vishwamitra. With his own hands the rishi would tie him to the sacrificial post. The God of Fire will then receive him in his own hands. Yes, he will follow the God to the Land of the Ancestors with the sacred chants he loved so well ringing in his ears. It would be a glorious end. His heart's desire would have been fulfilled.

The next day Shunahshepa approached the King's men and induced them to approach his father, which they did.

When Ajigarta heard the whole story, he shyly smiled to himself and struck a bargain. He would sell Shunahshepa to the King for being offered as a sacrifice for the price of one hundred cows.

Thus it was that Shunahshepa was handed over to King Harishchandra and was now awaiting the final ceremony of the sacrificial sessions when he would be offered to the God of Fire.

[*To be continued*]

If I make the seven oceans ink, if I make trees my pen, if I make the earth my paper, the glory of God cannot be written.

—Kabir.

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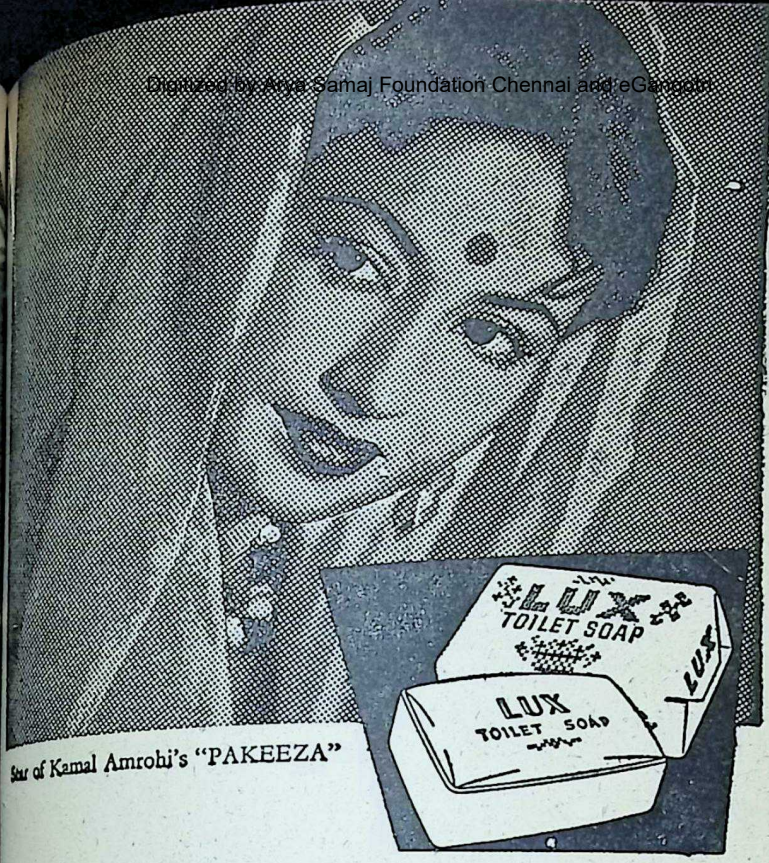

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X

ADJECTIVES

Masculine		Feminine	Neuter
१. कृष्णः	= black	कृष्णा	कृष्णम्
२. श्वेतः	= white	श्वेता	श्वेतम्
३. पीतः	= yellow	पीता	पीतम्
४. हरितः	= green	हरिता	हरितम्
५. रक्तः	= red	रक्ता	रक्तम्
६. नीलः	= blue	नीला	नीलम्
७. कोमलः	= soft	कोमला	कोमलम्
८. कठिनः	= hard	कठिना	कठिनम्
९. नवीनः	= new / modern	नवीना	नवीनम्
१०. पुराणः	= old / ancient	पुराणा	पुराणम्
११. दीर्घः	= long	दीर्घा	दीर्घम्
१२. ह्रस्वः	= short	ह्रस्वा	ह्रस्वम्
१३. विशालः	= broad	विशाला	विशालम्
१४. उदारः	= generous	उदारा	उदारम्
१५. कृपणः	= miserly	कृपणा	कृपणम्
१६. वाचालः	= talkative	वाचाला	वाचालम्
१७. विज्ञः	= learned / scholarly	विज्ञा	विज्ञम्
१८. अन्धः	= blind	अन्धा	अन्धम्
१९. बधिरः	= deaf	बधिरा	बधिरम्
२०. खञ्जः	= lame	खञ्जा	खञ्जम्

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SENTENCES

१.	कृष्णः बालकः	The Boy is black;
	कृष्णा बालिका	The girl is black;
	कृष्णं वस्त्रम्	The cloth is black.
२.	कोमलः हस्तः	The hand is soft;
	कोमला अङ्गुली	The finger is soft;
	कोमलं पुष्पम्	The flower is soft.
३.	दीर्घः वृक्षः	The tree is tall;
	दीर्घा नगरी	The city is big;
	दीर्घं विलम्	The hole is big.
४.	कृपणः मनुष्यः	The man is miserly;
	कृपणा नारी	The woman is miserly;
	कृपणं कुलम्	The family is avaricious.
५.	अन्धः बलीवर्दः	The ox is blind;
	अन्धा बाला	The girl is blind;
	अन्धं श्वापदम्	The beast is blind.

In the above sentences some adjectives are given. The number, gender and the case of an adjective will follow the same as that of a noun which it qualifies.

EXERCISE NO. 12—Translate into Sanskrit:

(1) The black horse runs fast. (2) I see a blue peacock. (3) There is flower in the big tank. (4) He does not eat old ghee. (5) Who writes letter for the king? (6) The boasting man does not speak the truth. (7) The miserly man does not drink milk. (8) He will write a new book. (9) The boys play with black ball. (10) There is not much water in the small tank.

ANSWERS TO EXERCISES:

X. (1) If you go there then he will come here with you. (2) I will not speak. (3) He will speak in the meeting.

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(4) The leaves fall from the tree. (5) The boy will fall from the horse. (6) I will not speak untruth. (7) Krishna will never utter untruth. (8) I will write letter after going home. (9) Will you not write letter? (10) I will give a speech in the Association.

XI. (१) अहं न पतिष्यामि। (२) कः न वदिष्यति? (३) त्वं तत्र गत्वा किं करिष्यसि? (४) सः अत्र कदा आगमिष्यति? (५) त्वं कदा तत् उद्यानं गमिष्यसि? (६) किं मोहन् पत्रं लेखिष्यति? (७) अहं अवश्यं पत्रं लेखिष्यामि। (८) अहं पाटशालायां पठिष्यामि। (९) सोऽपि तत्र पठिष्यति (१०) त्वं किमपि न वदिष्यसि? (११) किं त्वं गृहं गमिष्यसि? (१२) अहं अवश्यं तत् ग्रामं गमिष्यामि।

VYASA AND VALMIKI—*Contd.*

drive compromise to its utmost verge, consent to succumb utterly to Duryodhana, for it is their duty as Kshatriya to protect the world from the reign of injustice, even though it is at their own expense that injustice seeks to reign.

The Christian and Buddhistic doctrine of turning the other cheek to the smiter is as dangerous as it is impracticable. The continual European see-saw between Christ on the one side and the flesh and the devil on the other, with the longer trend towards the latter comes straight from a radically false moral distinction and the lip-profession of an ideal which mankind has never been either able or willing to carry into practice. The disinterested and desireless pursuit of duty is a gospel worthy of the strongest manhood: that of the cheek turned to the smiter is a gospel for cowards and weaklings. Babes and sucklings may practice it, because they must, but with others it is a hypocrisy.

The gospel of the *nishkama dharma* and the great poetical creations which exemplify and set it off by contrast, this is the second aspect of Vyasa's genius which will yet make him interesting and important to the whole world.

[From *Vyasa and Valmiki;* Courtesy: Sri Aurobindo Ashram, Pondicherry].

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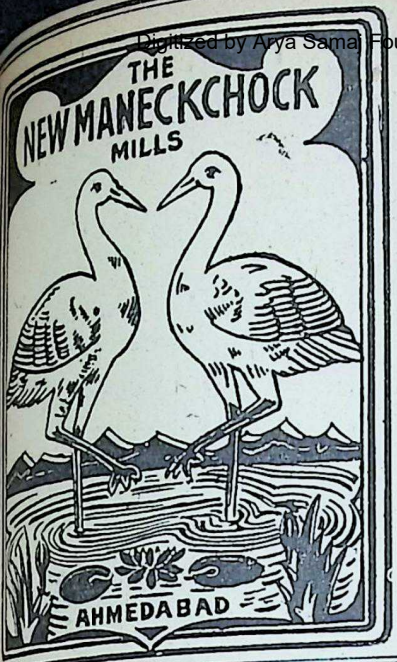

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P. Sambamoorthy

Eastern and Western Music

As one of the cultural media that can forge unity between the East and the West, music can play an important role. Today they are more or less in water-tight compartments, each having its own modes and techniques. Professor Sambamoorthy, Head of the Department of Music, Madras University, makes a series of suggestions in this article which, if carried out, will contribute substantially to a mutual appreciation of the two systems.

AN International Musical Notation correctly picturing the melodic music of the East should be evolved. This will facilitate the understanding in a faithful form of the musical examples of the Orient by the Occident. The staff notation as now used cannot convey accurately the idea of *ragas*, quarter-tones and subtle graces used in oriental music.

Every country may publish in this notation some forty simple melodies inclusive of folk-melodies. These songs could be taught with profit to the students of all the countries. Simple examples from operas also can be included in this collection.

An international orchestra trained for playing melodic music in an accurate manner may be constituted. In this orchestra, the characteristic musical instruments of different countries can find a representation. The number of instruments may be so arranged as to give a consolidated tone ensemble. The drums characteristic of the Oriental countries can also find a place there.

When Oriental melodies were published in the West, the editors invariably introduced some harmony in them. These harmonised versions do not give a correct picture of these melodies. A true melodic orchestra can perform such melodies with their peculiar graces, quarter-tones, and embellishments.

Indian operas and dance-dramas may be produced in the West. These may also be filmed.

Professors of oriental music may be invited to give a series of Explanatory Lecture-Recitals of their country's music in Western Universities and Western Music Academies.

A World-Gallery of Musical Instruments may be organised. Unlike the Musical instruments in

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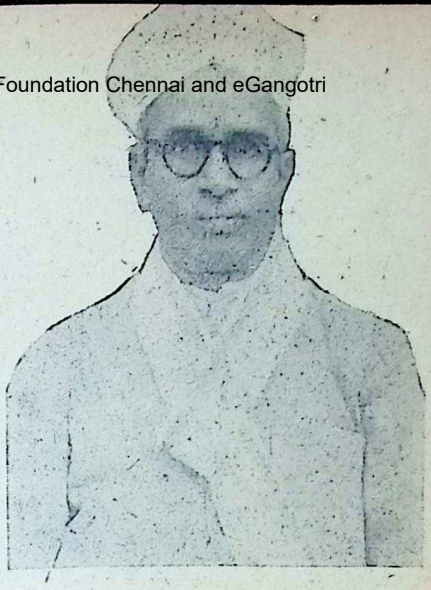
Museums, the instruments in
a gallery should be in a *live*
fit for being taken upon and
at any time. A number of
onstrators may be employed
the gallery to explain with
ical demonstration, the tech-
e and tone-colour of the in-
ments. At present a good gal-
has been established along
lines in the Sangita Vidya-
Madras. More than 150
ical instruments are kept

A World Archive of Gramo-
ne Records containing exam-
s of Art Music, Sacred Music,
ce Music, Folk Music, Martial
sic and Operatic Music of dif-
nt countries may be set up.
monophone records of the Na-
al Anthems of different coun-
s also may be kept there. This
l be a valuable reference col-
ion and will also be useful for
search.

The biographies of some of the
at composers of India like
ggaraja, Purandara Das, Jaya-
va and Tansen may be publish-
in the West. How they came
compose some of their brilliant
positions will provide thrilling
ding.



Prof. Sambamoorthy

Chairs for comparative musicology may be established in all the bigger Universities.

It will be useful for everyone to know as a piece of general knowledge the scales and rhythms common to the music of all countries, the scales and rhythms characteristic of particular countries, the musical instruments characteristic of particular countries and many other similar details.

SANE LIVING—*Contd.*

arts; her kindness addeth wings their feet.

In prosperity, she is not puffed in adversity, she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments; he putteth his heart in her bosom and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

[To be continued]

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Mango : King of Fruits

Sahib Singh Ahuja

In Vedic rites of an auspicious nature the leaves of mango trees play an important part. Even today we decorate wedding 'pandals' with mango-leaves—not their counterfeits which adorn such functions in metropolitan towns. This article explains why.

AN Iranian traveller of old while recounting the wonders of India, was asked by his sovereign to describe the taste of the mango.

"It is a fruit of heaven and its taste is beyond description," replied the traveller.

Suddenly the traveller got a brain wave. He smeared the snow-white beard of an octogenarian courtier with honey and, after taking the king's leave, declared "If Your Majesty deigns to taste the honey on the beard, you will get an idea of the taste of mango!"

It has been estimated that our country produces nearly 8 million tons of mangoes in about 1,000 species annually. These are superior to those grown in any other part of the world. The chief varieties are: Deshi, Alphonso, Sanduri, Langara, Malwa, Kalmi, Totapari, Begunpalli, Neelampari, Dasehri, Safeda, Fazli, Fajri, Chausa, Soroli, Fernandin, Mulgoa, Mundappa, Paidiri, Rumani, and others. All these have different tastes and flavour. Opinions differ as to the best variety of mangoes in India but Alphonso of Bombay and Langara of Banaras are perhaps the best and most renowned.

It is chiefly an Indian fruit though it is found in other tropical countries as well. It cannot be grown in cold countries as it requires the hottest rays of the Sun for ripening. Its tree at first bears blossoms which give out a very fragrant and sweet odour. As the summer season advances tiny green berries are seen among the blossoms until the whole tree becomes covered with very small fruits of green colour. Then the fruit grows in size and takes different forms. The coming of blossoms heralds the advent of the blessed cuckoo. Legend has it that the mango was brought to India by Hanuman from Lanka! But its prominence in Vedic rites, Hindu mythology and in Sanskrit literature leaves no doubt about its origin being Indian.

The armies of Alexander found

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mango in the Indus Valley in
.C. Probably they were the
foreigners ever to see the
The world-wide use of the
go started with the beginning
sea-commerce between the
t and the countries of the
The Portuguese probably
ed it from Goa to East Africa
the 16th Century. Thence it
to West Africa and the adja-
islands and subsequently to

il.

ce time immemorial it has
mainly cultivated by seeds.
ing is a relatively recent pro-
probably introduced by the
uguese. Most of the improved
eties of the fruit are the re-
of determined and relentless
e by the Muslim monarchs of
to select the best varieties of
fruit by the then known horti-
ural methods. About 500
rs ago and later, well-planned
hards were laid out in suitable
ions, remnants of which may
found even now. Emperor Ak-
was so fond of mangoes that
got about one lakh of the
go trees planted in the Lakh
h in Darbhanga.

he economic values of the
go are remarkable. No part
it is wasted. The trunk and
nches of the tree provide us
h a rough kind of timber which
very strong. Its wood is used for
kings doors, furniture, benches,
les, planks etc. The first and
emost use of the fruit is as a
sert. Appetite-promoting chut-
s, tarts, jellies and pickles are made from the unripe fruit. Often unripe mangoes are sliced and sun-dried (amchur) for future use in curries and pulses. The juice of the ripe fruit is sun-dried and is known as "amawat." A delicious *sherbet* prepared from the baked green mango is considered an antidote for the effects of "loo." Mango-squash is used as a drink and flavouring agent for ice-creams. The very presence of the mango trees purifies the atmosphere. It makes the air balmy and refreshing. That is perhaps why mango leaves are used for decorations in marriages and other religious ceremonies !

Commercial canning has now been started in India. The flowers are a delicacy to the Siamese. The Javanese relish the young purple-brown leaves with rice. They prepare a porridge from the flour of the stone and take it with coconut milk. They also make a side-dish from the kernel. The honey from the mango-flowers is very thick and sugary. The ripe fruits are an excellent source of sugars and Vitamin C.

The mango-seed (kernel) has a great potential to supplement our food resources. About one million tons of kernel are available in India annually. The kernel has body-building elements and its flour makes excellent *chappatis*. The bullocks when fed on a food supplemented with mango kernels, present a healthy appearance and fine condition. The kernel is a rich source of starch and is of

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great use in industries such as paper, textiles, ceramics, laundry, printing, fermenting, adhesives, etc.

The medicinal value of the fruit is high. It has been repeatedly mentioned in the Ayurvedic literature. It is a laxative, produces new blood and furnishes energy to the vital organs such as the intestines, heart, brain, and lungs. A pound of the fruit produces 320 calories of heat. Its calorific value is higher than that of rice, maize, wheat and barley. It should not be taken in empty stomach. Taking of "lassi" after its use is helpful to digestion. The raw fruit, though appetising, is harmful to the teeth and produces ulceration in stomach. A confection of ripe fruit-juice, sugar and aromatics is recommended as a restorative tonic. The mango-jam is an excellent invigorating food. The flower, kernel and bark are used to cure intestinal upsets. The unripe fruit is said be useful in curing eye-inflammations and eruptions; the seeds in asthma.

The total land under mango tivation in India is about 3 lion acres. Uttar Pradesh is far the largest mango-produc State with over 1.25 million ac of land under cultivation; Mad has over 2.5 lakh acres; W Bengal over 90,000 acres; Bi nearly 60,000 acres and the Pun nearly 50,000 acres.

Remarkably tolerant of soil climatic conditions, it grows fro Kanya Kumari to Jammu, fro Assam to Rajasthan, and fro dead sea-level to the Himayalas the elevation of 5,000 feet. flourishes best where there enough rain to wet the soil to considerable depth. The floweri season requires dry and sunn days. In humid places, the tre does not bear well. The dee alluvial soils of the Gangetic Pla are best suited for mango-cultiva tion.

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Greens' Advtg.

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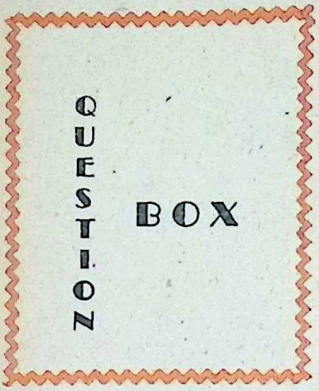

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kin
agreed to answer in these columns qu
tions from readers of Bhavan's Journal
topics falling within the scope of
Journal.

180

Sri C. P. Kuntasingri Govda, Krishnarajanagar.

Q: Many of the ancient seers used to eat flesh. But this habit is considered to be a bad one, and therefore, it is a matter of much controversy. What is your opinion, Sir?

A: Whether you take meat or not depends (a) upon the available food material in a place, and (b) social habits. Meat gives muscular power; grain and vegetables give tenacity of life. Cooking vegetables is cleaner than cooking meat, and many more people in an over-populated country like ours can be maintained on a vegetable diet than on a meat diet.

181

Sri Radha Charan Gupta, Lucknow.

Q: Can't we have a departme of Theosophy and Religion our Universities, just as have the department of Mat matics or Sanskrit?

A: We should have not only department of religion in Universities, but introduce religious education. But where are the academicians and politicians who have the visio to do so? And for want such vision, our younger generation is going to pieces an must continue to suffer.

182

Sri S. Srirangarajan, Coimbator

Q: In one of the issues of you Journal (Buddha No.) I rea one essay contributed by Mr. Marshall. In that he refers t Jambudvipa and means that it is India. Then what are Bharata Varsha and Bharata Khanda? Please be kind

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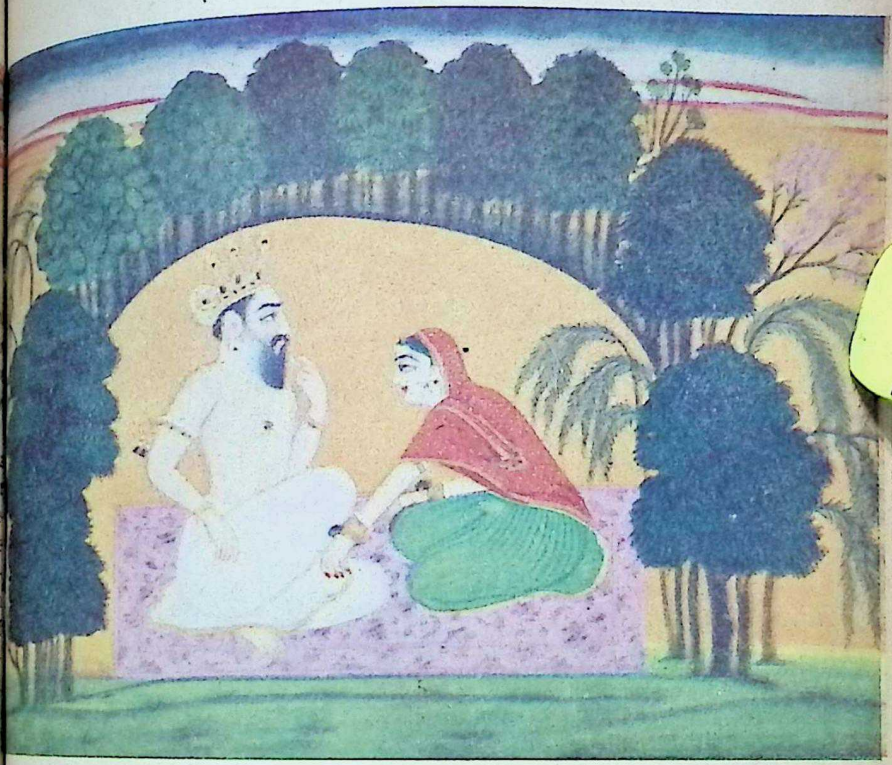
DITI—KASYAPA SAMAGAM



g depicting a scene from Bhagwat showing love-stricken Diti beseeching her husband Kasyapa. Kangra School, 19th Century A. D.

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...ugh to remove this doubt ...d oblige.

...o far as I know, Jambudvipa ... Asia, for all references are ...t Bharata-Khanda is in ...mbudwipa.

183

Harish Kumar Puri, Nabha.

...ong the different faiths ...h as Buddhism, Jainism, ...atana Dharma, Arya Samaj ...d Sikhism which, according ... you, is the best and the ...undest and most conducive ... human welfare?

...ny religion which teaches ...rrender to God, which res...cts every man who follows ...s own religion sincerely and ...es not arrogate perfection ... the ways of one's religion, ... the 'best' and the 'soundest'.

184

Pareshnath Chatterjee, Cal...

...e stories under "Simhasana-...atrimsika" are very fasci...ting no doubt but what ...ht do these stories throw ... prove the extraordinary ...wers as well as a super...se for justice excepting ...t King Vikramaditya, the ...eat, was luckily and acci...ntally in the command of ...s "faithful Ghoul" and his ...imitable minister, Bhatti, ...ho combined to guide the ...ng through a number of in...riguing situations and in...riably accompanied him in ...s self-exile?

A: All stories need not throw 'light' whatever it might mean; they are primarily meant to entertain. There is hidden in the human heart a love of the miraculous, the unexpected, and the adventurous. That is why *Dwatrimsika* has been popular for centuries.

185

Sri Sirchand B. Ailani, Camp I, Kalyan.

Q: *What is dowry? Describe its advantages and disadvantages? Differentiate voluntary and forced dowry? Means and ways to root it out.*

A: 1. Dowry is the price of a bride or a bridegroom paid by the parents of the other party. In some communities, it is difficult to get a good bride, and one has to pay the price in the form of dowry; in some communities, a good bridegroom is difficult to obtain, and the father of the bride has to pay it. The father of the girl pays the price because he thinks that his daughter's prospects would be improved by the marriage. And the father of the bridegroom pays the price because he thinks that he secures a very fine wife for his son.

2. The system has been so much abused that there are no advantages from the social and moral points of view. It is an evil; it may be that in-

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dividuals might be benefited temporarily. But it degrades a sacred union into a purchase. 3. If the payment is voluntary, then it is a present, not a dowry. The system can only be rooted out when selection of brides and bridegrooms by parents, in narrow communities, is replaced by a free choice of a wife or husband by the other party, without any bargaining by the parents.

186

Sri D. Pitchumani, Usalampatti, Madura Dist.

Q: *Can materialism and spiritualism co-exist?*

A: If materialism means the negation of God and of human personality as the expression of divine essence, then materialism and spiritualism cannot co-exist. If materialism only means that material comforts have to be achieved in order that man may be helped in the development of his fundamental aspirations and live in God, it can co-exist.

187

Sri Yashwant Sinha, Secunderabad.

Q: *From your writings you seem to be a Sanatanist. If so, what steps do you propose to absorb the learned men in Sanskrit (in a profession) turned out by Bhavan at Bombay and elsewhere?*

A: I am not a Sanatanist in the sense that I believe in caste system as Div ordained, or our rituals only way to self-realizati try to look at these t from their historical valu am however a Sanatanis the sense that I believe in fundamental values of Culture as eternal, as pa the universal law of the S

To the best of my abil am trying to help San scholars by serving the of Sanskrit, through the B ratiya Vidya Bhavan, Sanskrit Vishva Parishad various other organisation

188

Sri B. Rajah, Warangal.

Q: *Are you afraid of the increasing destructive pons?*

A: I am not afraid of the tructive weapons. It is first fruits of the effort which man, urged by lust fear, seeks to acquire ma over the forces of Nature the first stage, he always this mastery to satisfy his mal instincts, *i.e.*, to more land, to exploit the ker people, and to des those whom he hates. B the wake of this effort, spiritual values assert t selves, utilising mastery Nature for purposes higher evolution.

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H. Sri andrasekhara raswati

T. A. V. Dikshitar

His Holiness

ANCHEEPURAM, in the Chingleput District of the Madras State, the ancient of the Pallava kingdom, hares with six other centres a, the distinction of vouch- to the resident Moksha or ion, as the following stanza s:

मथुरा माया काशी काञ्ची अवन्तिका ।
रावती चैव सप्तैता मोक्षदायिकाः ॥

s spacious city must have d some peculiar, if remark- spiritual charm; otherwise, any saints and sages would ve made this their perman- bode. No Tamil saint or re- s bard of any note but has its praises. But the pre-emi- amongst such sages and e men is Sri Adi Sankara- ya.

s uncompromising exponent e Monistic School, this *Shan- thapanacharya* or the foun- der of the six varieties or modes of worship, is reputed to have tamed and subdued the fierce aspect of Sri Kamakshi, the Presiding Deity of Kancheepuram. The Sri Chakra or Kamakoti, installed by the Acharya, can be seen even to this day right in the heart of the Kamakshi temple—a fitting monument to his vast *tantric* powers and to his loving solicitude for the ordinary run of mankind which cannot rise to the sublime heights of the "Absolute", the "One without the second," conception, except through the familiar Vedic worship way.

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It is well known that Sri Sankara, in order to propagate the Vedic teachings in general and the Adwaitic system of philosophy in particular, established four Maths, one in each direction of the country. His own disciples were chosen by him as heads of these Maths. He founded a fifth one at Kanchi of which for some time he was the head. Subsequently, he had his disciple Sureshwaracharya appointed as its head.

The learning, piety and the dedicated lives of the successive heads of this Math did not fail to attract the attention of the Chola kings. Copper-plate grants are still preserved which show the Chola King, in the 13th century, had donated an entire village to the Math. The Vijayanagara kings, benevolent patrons of learning and piety, had made over six villages in the Chingleput District for the use of this Math, whilst Sri Vijaya Chokkan Naiker made a gift of six villages in the Tiruchirapalli District.

The turbulent days of the Carnatic wars rendered ordinary life and peaceful avocations impossible, and after 1710 A.D., the head of the Math at Kanchi had had to leave the place. The Math came to be under the benign protection of the Velli Bondu Palayakkarars. It was then that at the invitation and under the patronage of the King of Tanjore, the Math came to be located in Kumbhakonam. Both the *Markandeya Samhita* and *Shivarahasyam* treat [illegible] and elaborately of this Math.

A feature of this Math is direct and unbroken continuity the pontificate from the time it first founded by the great Sankara.

Sri Chandrasekhara Sarasw the present Acharya of the M is its 68th Pontiff. He was b in 1894, the third son of the [illegible] ents at Villupuram in South In In his Purva Ashrama he was led Swaminatha. In 1907, he ceded the Peetha. He had early Vedic and Shastric stud at Mahendramangalam. After took the holy orders, he stayed Kumbhakonam for a short wh He then started on an extens tour of the country. In strict c formity with the injunctions l down for sannyasin heads Maths, he travelled upto Bena in the north, followed by his us retinue, visiting several sac places on the way.

He has been rendering yeom service to our religion in a qu and unostentatious way. At Tir vanakkaival, he has re-installed Tatanka in the form of a Sri C kra for the Goddess Akhilandeswari. It may be mentioned th this Sri Chakra was first insta by Adi Sankaracharya. He got t temple of Bangaru Kamaks Amma at Tanjore renovated a had the Kumbhabhishekam p formed. At Kancheepuram Kamakshi temple was repaire followed by a grand Kumkhabh shekam. For the Goddess Kam

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Kancheepuram, he got a silchariot constructed, in the of a Sri Chakra.

give a fillip to Vedic learn- established a centre where dents are examined in Veda *dabhyasa*. Annual stipends resents are awarded for the sful candidates. The Adwaibha is another institution g and developing under his al guidance and patronage. year, under its auspices dished Pandits foregather and discussions on philosophical ts. Students of philosophy xamined and rewarded acg to their scholarship and ments. The Veda Dharma lana Sabha founded by him, r its object the dissemina- f knowledge about our Dhard culture among the people. guished scholars are comned by this Sabha to go the country, delivering lec- on Hindu Dharma. It has its sessions in many importities and towns of India and s headquarters in Kumbha- It brings out valuable on many aspects of our a and they are priced cheap, to be within the reach of the on man. A Veda Vedanta sala at Jambukeswaram, a Veda and Yajurveda Pathasala Tiruvadaimarudur, another rveda and Samaveda Patha- at Kancheepuram and a Ve- Pathasala in Banaras are g his other lasting contributions to the development of our Dharma. The *Kamakoti* and the *Dharma Dandu* are the magazines that His Holiness had helped to run, and they are dedicated to Hindu Dharma and culture.

The Acharya is ever busy. He permits himself rest only for a couple of hours every day. He observes the vows of silence and fast on many days of the week. The moral and spiritual well-being of the people is his only concern. He got several old and dilapidated temples renovated. He is a master of several languages and the speeches he delivers go straight into his hearer's heart. His memory is uncanny. He can remember faces he has seen decades ago. Many incidents can be cited to prove that he has miraculous, mystic and psychic powers of a rare order.

On March 14, 1957, His Holiness completes 50 years of his spiritual rule. A Committee has been formed in Madras to chalk out a programme for the celebration of this historical occasion. This Committee has appealed to the devotees of the Swamiji to observe the festival in a fitting manner. On 13th March, the pre-Jubilee day, worship of Adi Sankara, procession and discourses on His Life and work will form the main part of the programme of *homa*, worship, poor feeding, procession and lectures to be held on the 14th, will complete it.

(*Continued on page 65*)

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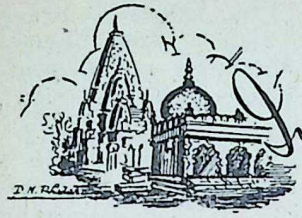

Immortal India—66

J.H. DAVE

VADNAGAR

VADNAGAR is situated in the north of Gujarat. From Mesana one has to go to Visnagar and then on the same line one arrives at Vadnagar. This is the original place of the Vadnagara Nagar Brahmins. There is the famous temple of Hatakeswara. Besides there are several other shrines and Jain temples.

The history of Vadnagar is closely connected with Nagaras. The Nagara khanda of *Skandapurana* deals with this *kshetra* in great detail. There are 279 chapters. It is believed that this Nagara khanda was composed in about the 5th century A.D.

It deals with the origin and importance of the Hatakeswara Kshetra and other *kshetras*. It also gives in detail the original and traditional history of the Nagaras, and treats in detail the subject of *shraddha*. Several specialities of the *shraddha kalpa* in this Nagara khanda have been accepted as authoritative by Hemadri and other authors of digests.

This Vadnagar was described by various names. Vadnagar was known according to tradition by the name of Chamatkarapur in the Satya Yuga, as Anartapur in Treta Yuga, as Anandapur in Dwapara and as Vriddhanagar or Vadnagar in Kali Yuga. According to one tradition the word *aachamana* represents the four names of Vadnagar, viz., Anandapur, Chamatkarapur, Madanpur and Nagar. It is also called Skandapur and Madanpur in some places.

Nagarakhanda gives the following legend about the name of Chamatkarapur. King Chamatkar was of Anarta country; he was suffering from leprosy. He undertook a pilgrimage of the various places in order to cure his disease. Disappointed, he finally came to Hatakeswara Kshetra. Certain Brahmins were at that time seated in the Asrama of sage Vismitra. The King requested them to show him some way to get cured of his disease. They took the King to the Sankhatirtha lake.

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1957.

quality, and made him bathe
14th of the bright-half of
when the moon was in
tra constellation. On his
so the King was cured of
rosy. He established a big
there, named it as Chamat-
, gave that town away as
those Brahmins and esta-
the temple of Achaleswara
ev.

keswara Kshetra is said to
ated in the south-west of
Abu, and it covers an area
krosas. In this *kshetra*
tkarapur or Vadnagar is
d. Legend says that when
ound that his wife Sati had
herself in the sacrificial fire
sha's Yajna, he moved in
m and was wandering in the
y of Anarta in a naked form.
s of certain *rishis* were at-
d towards Siva. The sages,
ore, cursed Siva. On account
t curse, the Siva-linga went
Patala. At the request
hma, Siva received back the
l Siva-linga and Brahma
uted a golden or *hataka*
in Patala, which became fam-
at Hatakeswara. Chitra-
a brahmin of this Chamat-
r and belonging to Vatsa
worshipped Siva and with
blessings introduced the
ip of this Hataka linga of
in Chamatkarapur. Other
mins built 68 other temples
hus Nagaras started worship-
Hatakaeswara.

this Chamatkarapur there was a lake known as Saraswata Hrida. It was given by Brahma to Nagas. Once sage Mankana came to this lake and performed a severe penance. On account of the efficacy of his tapas, juice of vegetable started flowing from his hand. The sage became conceited and began to dance. Siva removed his conceit but was pleased with his penance. Further, Siva blessed him by saying that as the sage had pleased Siva, this place would be known as Anandapur and that Siva would stay there as Anandeswara. A similar story in connection with sage Mankana or Mankanaka is stated in *Mahabharata* in respect of Kurukshetra.

The earliest reference of Vadnagar as Anandapur is available in a copper plate inscription of 541 A.D. of Valabhi Samvat 221. Sage Mankana is described in another inscription as having three eyes and as having brought 12,000 brahmins from Ahichchhatra to Sthanugudhapur or Talgund in the South. One Mayuravarma is also similarly described as having three eyes and brought brahmins from Ahichchhatra. It is surmised that some Mankana of extraordinary ability perhaps with the aid of some ruler helped in about the 3rd century A.D., the brahmins of Chamatkarapur, when they were persecuted by Nagas, established the temple of Anandeswara and gave the name of Anandpur to Vadnagar.

The brahmins of Chamatkarapur

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were frequently persecuted by the community of Nagas. It is stated that a child widow named Bhattika was kidnapped by some Nagas. This led to a great fight between the brahmins of this Chamatkarapur and the Nagas. At that time, one King Prabhanjana was ruling over the Ananta country. A son was born in his house at an inauspicious time. At his request the brahmins of Chamatkarapur performed a sacrifice for santi but instead of santi there was an epidemic. Brahmins came to know from the Fire-God that there was someone among them who was not pure. One Prabhavadatta took the blemish on himself, went to forest, practised penance and pleased Siva. The brahmins of Chamatkarapur, who were persecuted by the Naga community, sought shelter of this Prabhavadatta, who had the blessings of Siva. Siva gave them the Nagara *mantra* by which the Nagas could be subdued. The brahmins of Chamatkarapur thereafter once again fought with the Nagas and defeated them. They accepted Prabhavadatta as their leader and from that day onwards Prabhavadatta was known as Bhartriyajna. Sri Manshankar Pitambardas Mehta identifies this King Prabhanjana of Anarta country with the Kshatrapa ruler of Gujarat King Rudra Daman II. He comes to the conclusion that the fight of the Vadnagara Nagar brahmins with the Naga community took place in 347 A.D. and that Vadnagar was regained by Nagars in 348 A.D. this connection, he also points the importance of Samvat year corresponding to 348 A.D. im ably referred to by the Vadna Nagar brahmins in the *Ukato* which is read at the end of ev marriage. It is stated that a of a very low caste had imper ted as a Nagar and marrie Nagar girl. When the real were known, the Nagar girl b herself to death. After this dent. Prabhavadatta or Bha yajna. who had made rules regulations for the benefit Nagars, declared that no should get his daughter mar without making proper enqui and the custom of reading of U tamani wherein the names of leading members of the two fa lies and other members of community were announced, c into existence from Samvat y 404 or 348 A.D. This date is c nected by Sri M. P. Mehta w the Naga attack on Vadnagar its defence by Nagaras.

It has now been established the present Nagari *lipi* or alp bets was first started by the Na Brahmins of Vadnagar. Sri N endranath Basu holds that the gar brahmins came from Nor India in the third or fourth c tury A.D. into Gujarat. They vented the Nagari alphab From eighth to tenth century A the Nagar *purohits* of the kings Gujarat widely used this Na alphabets and in due course t

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...adopted all over India. Dr. ...son has also agreed with this ... They went to different ... in South India also, but re... their customs and Nagari ...lets. Nagars held a promi... position in Gujarat as mini... *purohits* and Rajkavis. Poet ...shwar was the famous puro... of King Veerdhaval and Visal... and he has given his pedi... There is also a tradition ...Bapparaval was a Nagar brah... of Anandpur and he conquer... Chittor from a ruler of Mori ...sty and established Mewar. ...e Inscription of 1216 A.D. of ...hasapatan, Vadnagar has ...mentioned as Nagar, and the ...ree of the Nagar brahmin ...yu with his surname of Vas... ...a has been given. In the ...n generations that are men... ...l, some are mentioned as mi... ...rs of the Kings of Gujarat, ...e others are stated to have ...high positions in the State. In ...family Valla was the minister ...ing Kumarpal and the latter ...constructed a strong fort for ...protection of Vadnagar and ...a big temple of Siva. The in... ...ion of Vadnagar Prasasti of ...A.D. is inscribed on the pillar ...e Torana Gate at Vadnagar.

...Manshankar P. Mehta has ...lusively shown that the theory ...agars being foreigners is base... ...unsound and unreliable. He ...traced the history of Nagars ...the second century A.D. and ...ed out that Lord Hatakeswara was found in Vadnagar at the latest in the third century A.D. and that it was from that time that the Nagars had adopted the various surnames of Datta, Mitra etc. which are known as Aamushyayanas. They were staunch Vaidikas and in the time of the Kshatrapa Ruler Nahapana, in the 2nd century A.D., they came from Kurukshetra and were given in this Hatakeswara Kshetra a *dana* of this town by Ushavadata, son-in-law of Nahapana. The Nagars adopted the worship of Hatakeswara. They strictly followed the rule of the monogamous marriage and mainly retained their practice of not accepting any gifts.

Vadnagar was famous as a place of learning. The Jain tradition is that Bhadrabahu, the author of *Kalpasutra,* composed his work in Anandpur in 411 A.D. and read it over to King Dhruvasen II of Gujarat. Uvvata who composed various Vedic bhashyas was a brahmin of Anandpur who flourished in the eleventh century A.D. Dwa-dwivedi, Malladev, Lakshmidhar, Vinayak, Anantadev, Chandupandit, Deveyajnik, Achal Dwivedi, Narayan and others composed numerous treatises in Sanskrit. Abul Fasl mentions that there were 300 temples in Vadnagar. Hieun Tsang mentions it as a prosperous town connected with Malwa. Forbes mentions a legend referred to

(*Continued on page 69*)

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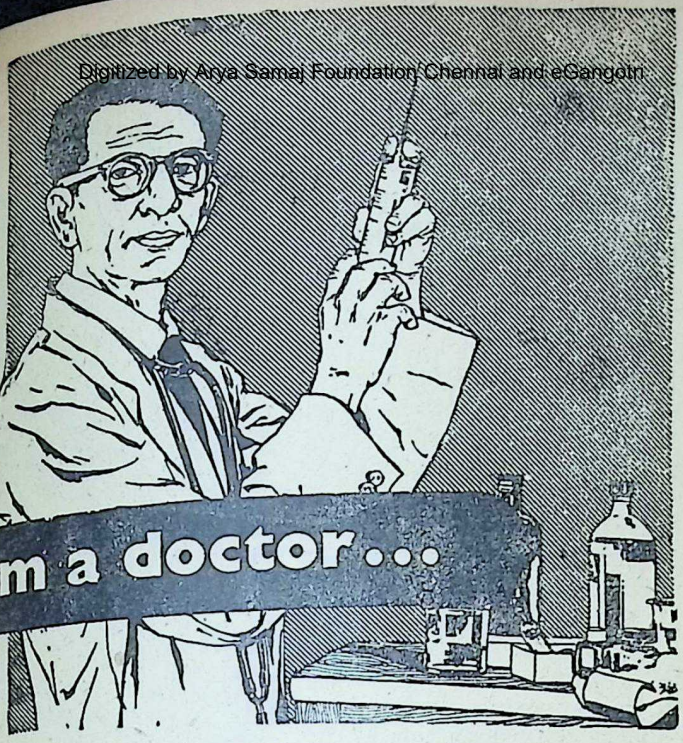

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Our Fortnightly Profile—66

Josef Cyrankiewicz

AMONG the V. I. P.'s due to visit India in the near future is Mr. Josef Cyrankiewicz (pronounced, Tsee-ran-kye-vich) who has been returned as Prime Minister in the Polish General Elections of last month.

Bald, oval-faced, ruddy-complexioned, Mr. Cyrankiewicz is six feet tall and weighs 200 lbs. His classical features have invested him with an imposing personality and he speaks with deep, sonorous voice in meetings and in Parliament, but cries hoarse when laughing. He mixes easily with the people and is quite informal in his ways.

Born as the son of a well-to-do Civil Engineer in 1911, he studied for law in Cracow and joined the ranks of socialists in 1930 where he continued working for the party till Hitler invaded Poland. In his fight with the Nazis as an artillery officer, he was captured. He, however, escaped after but 24 hours of custody and disappeared underground. But the Gestapo caught him after two years and kept him in detention in Oswiecim till the end of the war. Released by the liberation forces in 1945 from the Mauthausen prison, he returned to Poland becoming General Secretary of the Polish Socialist Party. He has headed the Polish Government since 1947, i.e. both in the Stalin and post-Stalin eras.

Along with Gomulka, the Polish Communist Party boss, Cyrankiewicz has been the architect of the peaceful revolution of Poland. He is in the happy position of being in the good books of the both the communist and the Western powers.

During the Stalinist era, Cyrankiewicz merged his Socialist Party with the Communist party. While

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is described by his detractors opportunist, impartial observ- feel that there was no other native. Although he had been tioning as Prime Minister un- Soviet direction, he is credited a soft heart and as having the best of a bad bargain for countrymen.

During the Poznan riots, how- r, he is said to have taken posi- sides with the communists threatening to sever the hands insurgents. After the change the situation, during the recent tions, he is reported to have heckled for this slip by many ers; but he is said to have apo- ised for his mistake and grandly about wooing the electorate in g way.

An acknowledged spokesman of intellectuals in the party's tburo, one of Cyrankiewicz's tion promises is to cement the tionship between the workers the intelligentsia. Even as it in conjunction with Gomulka he to stand up to the rising tide of Stalinism in Russia which is slowly re-asserting itself.

One of his first acts on assuming Premiership last month was to streamline the ministerial set-up by reducing its size. Although at the moment Poland is one of the freest member of the communist sattelites, Cyrankiewicz's mettle is set for another test.

The Polish Premier's favourite pastime is to sit behind the wheel of his Mercedes for an hour or two and race along the streets of Warsaw. According to him it is great fun and gives him the much needed relaxation from tension. No wonder, for, half a century ago, his mother, who is alive, was the first woman in a genteel family to handle an auto in Cracow.

Nina Andycz, the Premier's wife is, by common consent, one of the most beautiful women of the country. She is an actress in private life and presently she is appearing on the Warsaw stage in Bernad Shaw's *"Saint Joan"* in the title role. The Cyrankiewiczs have no children.

H. H. Sri Chandrasekhara Saraswati—*Contd.*

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(1) To publish an authentic history of the Kamakoti Peetham.

(2) To start Veda and Sanskrit Pathasala in every village.

(3) To establish a Sanskrit University in the South.

It is hoped that with the blessings of His Holiness and the cooperation and hard work of his *bhakthas* spread all over the country, these objectives will be realised very soon.

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Simhasana Dwatrimsika—40

WASHERMAN BECOMES KING

In one of his half-yearly exiles King Vikrama marries the younger daughter of merchant Praval to test her cleverness. While he and Bhatti keep Vigil over her in a dilapidated fort, she manages to get into her room a washerwoman's son who falls in love with her even before seeing her.

ONCE the washerwoman's son and the merchant's daughter were together, they forgot all else; they had the night entirely for themselves. They sang and laughed and danced deliriously which the stone-walls of the fort echoed.

When Bhatti heard the sound of mirth, he thought: "After all, our king has proved himself no better than the common man in the street! Of course he has every right to do what he likes with his wedded wife; but why should he put me in the wrong by doing things on the sly?" And so, he left his post and walked towards the steps of a lake outside the fort.

On the other side when King Vikrama heard the mirthful laughter inside the locked room, he thought: "I never thought Bhatti would prove so unfaithful to me! If only he had expressed his wish to marry the girl, I would be the last man to stand in his way. How true is it that appearances are deceptive!" Disgusted he too left his post and walked towards the lake outside the fort.

Bhatti was sitting on the steps leading down to the water. As it was pitch-dark, King Vikrama too sat a stone's throw away from him without knowing the other with his palm locked at his chin. Thus they sat till daybreak each determined not to see the face of the other.

When the sun rose, the king happened to turn back when he noticed the sitting figure of Bhatti not far from him. Not willing to have any more truck with him he got down into the lake with a view to finishing his morning ablutions and walking away. Bhatti too happened to notice the king walking down to the lake

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A while wondering, he followed
him at a distance and while
moaning his teeth, uttered audib-
ly: "If the King wanted to have his
lawfully wedded wife, who am I
to say no? Why should he do so
in the sly?"

When the King heard this, he
pricked his ears up and turning
towards Bhatti asked: "So, it was
you inside the room with her?
Is that correct?"

"I? I don't understand you at
all! Do I take it that my Lord
also was not inside the room with
her?"

"Not I!"

"Not I!"

"But who?" uttered they in
chorus.

"So, the girl has been as good as
her word!", thus thinking, Bhatti
walked briskly towards the fort
determined to find out who the in-
truder was. Concluding that he
must have entered from the roof,
he winded his steps up the seven-
th floor of the palace.

Not being able to account for
Bhatti's brusque departure, the
King too returned to the fort and
seated himself on the vacant
throne immersed in deep thought.

As Bhatti was looking around
for possible ways of entry for a
third person, he saw two bearded
and tufted semi-divine beings
shooting down from heaven and
finally landing on a shrub of cac-
tus not far from his watchpost.
These *rishis*, let us call them so, un-
tied their knotted mat of hair from
which of which a woman came out.

These two women walked a few yards and from their apron, released two men, their secret lovers. The *rishis*, their wives, and the two secret lovers of these women went in three groups presumably to answer the call of nature. After some time, they returned and wound themselves up in the same manner.

Bhatti who was witnessing this strange spectacle decided at once on a plan of action. Accordingly, he hastened down to where the *rishis* were collecting their things when they were about to take off. Falling at their feet, he prayed: "Holy *rishis!* Today is my father's *sraddha* and it is my custom to feed holy persons like you. I was looking all the time for such souls but now with the blessings of my ancestors, I am glad to find you. Please deign to accede to my request!"

The *rishis* felt they could not brush aside Bhatti' request, for he had sighted them. So they agreed. Bhatti conducted them to the palace and offered them all the respects due to revered persons.

Calling the merchant's daughter, he asked: "How much rice do you cook each day for us?"

"Three-quarters of a measure" she replied.

"Please take two-and-a-half measures of rice today and prepare dinner for some guests. Please be quick".

With the guests seated on golden seats, Bhatti was busy preparing the leaves for serving food.

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King Vikramaditya who was a silent spectator to this drama was getting uneasy because Bhatti did not even appear to have taken notice of his presence, much less informed him of what he was doing. Yet he calmed himself with a determination to see things through for once.

When food was ready, Bhatti spread ten large leaves with seats before them and signalled to the merchant's daughter to serve the dishes on all the ten leaves. When she did so, Bhatti prayed before the two *rishis* to be seated on the first two seats. They did so. Bhatti then requested King Vikramaditya to occupy one seat. He did so. Bhatti asked the merchant's daughter too to occupy one seat which she did. He too sat before a leaf. Thus five leaves had been occupied.

Then Bhatti addressed the sages: "Respected sires, on such occasions, it is our family custom to feed all the souls present in this house and not to feed a few only. May I request you to release the women up at your knots so that they too may partake of the humble food I offer?"

Embarrassed by this request, the *rishis* looked at each other; thinking that discretion was the better part of valour, they released the women from their matted hair. The two women sat before two more leaves. There were three leaves left.

At that time Bhatti addressed the wives of the *rishis:* "Holy women! It is unfair that while we have our food, other souls present here should starve. May I request you to release the men from your aprons so that they too may relish the meal so ably prepared by this lady?"

Alarmed at this revelation, the two *rishi*-women released the men without a word, fearing worse calamities if they lied. The two released lovers too took their seats. The *rishis,* on their part, were mortified with shame at the infidelity of their spouses. King Vikrama's eyes were widening with wonder at the series of revelations. Only one seat was vacant.

Then Bhatti addressed the merchant's daughter: "Madam, my requests to the *rishis* and their wives did not go in vain, as you can see. I hope my request to you too will likewise prove fruitful. When all of us are having our food, why should your lover alone starve? There is one more seat left. Please bring him, so that all of us can eat together!"

The merchant's daughter who had all along been apprehending danger from the dexterous moves of Bhatti, was stunned by Bhatti's request. She mechanically rose, walked upto the lumber room and brought the washerwoman's son from there, where he had been confined at day-break.

King Vikrama could no more keep his silence. He rose and embraced Bhatti saying: "What a fool have I been in suspecting you

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bad faith! Please forgive me! Will you?"

"My Lord, the whole credit for this episode should go to the merchant's daughter who had shown herself equal to her word" replied Bhatti.

All the ten of them had a fine dinner after which they ate *tamboo*. Finally Bhatti requested the *rishis* that they might resume their journey.

Then the *rishis* said: "Since you have exposed our wives' infidelity to us, we have no use for them".

Looking around, King Vikrama said: "Bhatti, now that we know that the merchant's daughter loves the washerwoman's son, I propose to unite them together and make over the rule of this city to them after removing from it the curse of its last ruler. Similarly I should like to unite the wives of the *rishis* with their lovers and make the latter ministers of this state. What do you say?"

"As Your Majesty desires," replied Bhatti.

The *rishis* too gave their assent to the plan.

Accordingly the washerwoman's son was installed on the throne by King Vikrama himself with due pomp and ceremony. After the event, the *rishis* took off to their heavenly abode.

Leaving a grateful city, King Vikrama and Bhatti spent the remaining days of the six monthly exile on the slopes of mountains and forest-ranges and when it was over, returned to Ujjain.

The statuette asked King Bhoja: "Do you think, Bhoja, you could be so magnanimous as all that? If you think you have a fraction of our Vikramaditya's greatness you can ascend this throne, or be gone!"

On hearing this enthralling story, King Bhoja walked down and returned home for the day, followed by his royal retinue.

[*To be continued*]

VADNAGAR—*Contd.*

By Colonel Todd that Prince Kanaksen from a place near Ayodhya came down to Gujarat in 144-145 A.D. and founded Vadnagar.

Several annual fairs are held in Vadnagar. Apart from Chaitrashukla 14th, which is the foundation-day of Hatakeswara Mahadev, fairs are also held on every Monday of *Shravan*. Nag Panchami and Krishna Janmashtami are also celebrated with great pomp.

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THE YOGA OF SRI AUROBINDO: Part Eight. By Nolini Kanta Gupta. Published by Sri Aurobindo Ashram, Pondicherry. pp. 154. Price Rs. 2/-.

In this volume, as in the previous ones, the author has collected articles bearing on the subject. There are four sections: To the children of the Ashram; Thought and Thought-Power; Sadhana; and General. All the essays are based on talks given by the Mother to the *ashramites* and naturally, they deal with different aspects of the Integral Yoga oriented by Sri Aurobindo. As such, they provide very useful reading for Yogic practitioners and to others of a similar bent of mind.

KULACUDAMANI NIGAMA. Edited by Arthur Avalon. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. pp. 60+32. Price Rs. 3/-.

The above, in its original form, is known to be an authoritative manual on what is known as the Kaula form of Sakti worship. It was largely prevalent in Bengal and Assam. Many well-known saints like Sri Goudapadacharya and Sri Ramakrishna are known to have been followers of this cu... But so far as the present text ... concerned, it is too small and ... complete to be credited with su... authority. Although Daksh... Kali appears to be the deity sou... to be propritiated by this wo... neither Her *mantra, yantra* n... the *avarana pujas* are descri... at any length which is peculi... Again, as far as the present ... viewer could see, there is no t... *tra* of any name that does not ... vote a chapter on Kundalini yo... which in fact appears to be t... coping-stone of all such treaties.

In the result, while there is l... tle doubt that the present wor... belongs to a great system, in i... present form it constitutes at be... only a few passages from the or... ginal which is obviously lost ... hidden. But we are yet grateful to the publishers for whatever they have made public to the in... finite happiness of students of *tr... trik* literature. The book is beau... tifully produced.

EDUCATION IN PRACTICE. ... S. Balakrishna Joshi. Publish... by the Little Flower Compan... Madras-17. Pages 230+xvi. Pri... Rs. 3/12/-.

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"Education in Practice" is the e given to the collection of a ies of lectures by the veteran ucationist of Madras, Sri S. Bala-shna Joshi. He has analysed e theme under four comprehen-e heads. He makes a strong e for his plea that in the pre-t educational scheme India's ient culture is forgotten. The pters dealing with the mother-gue as the medium of instruc-discipline in schools, the tea-r's role and teacher-parent co-eration afford much food for ught. He underlines certain nciples which have guided him through his profession as tea-r. He is unsparing in his de-nciation of certain wrong slo-s and dogmas. Sri Joshi is not rely a theoretician, the views to ich he gives expression are the come of his long and arduous rk in the educational field.

The book carries a Preface by e Vice-President, Dr. S. Radha-rishnan. Its publication was ralded as a Red Letter Day in e sphere of education by many en of repute in South India.

EMOCRACY AND CASTE. By K. V. Sundaresa Iyer. Published by the Author, Dil Bahaar Gar-den, Pasumalai, Madurai Dist. Pages 96. Price Rs. 1/8/-.

At a time when casteism is de-nounced from the Prime Minister ownwards, it takes a lot of cour-ge to examine it from views other than the popular. The present author seeks to distinguish be-tween the politico-economic and socio-religious bases of casteism and marshalls arguments for res-training statutory inroads into what he feels is essentially a cul-tural field.

THE GOLDEN JUBILEE SOU-VENIR of the Madras Sanskrit College, Mylapore, Madras-4. Copies can be had of the Corres-pondent, The Madras Sanskrit College, Mylapore, Madras-4. Price Rs. 2/-.

This well-got-up and attractive Souvenir has been ssued in com-memoration of the Golden Jubilee of the Sanskrit College, Madras. It contains learned articles, both in English and Sanskrit. Almost all of these justly deal with the life and work of its founder, the Hon. Sri V. Krishnaswamy Iyer, and his rare courage and foresight in founding the great institution. Dr. V. Raghavan writes about the contribution of the College to Sanskrit learning, both collegiate and traditional. Sri Raghunatha Iyer of the *Hindu* writes on the role of traditional type of learning in the context of the modern world and comes out with valu-able suggestions for its improve-ment. It carries photographs and biographical accouns of some of the past students of the college, many of whom have come to en-joy all-India reputation for their learning and scholarship.

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Bhavan's News

SANSKRIT EXAMINATIONS :
in the easy Sanskrit Examinations conducted by Bharatiya Vidya Bhavan under the auspices of Sanskrit Vishva Parishad.

The following examinations will be held in 136 centres throughout India on 23rd and 24th March 1957.

TIME-TABLE

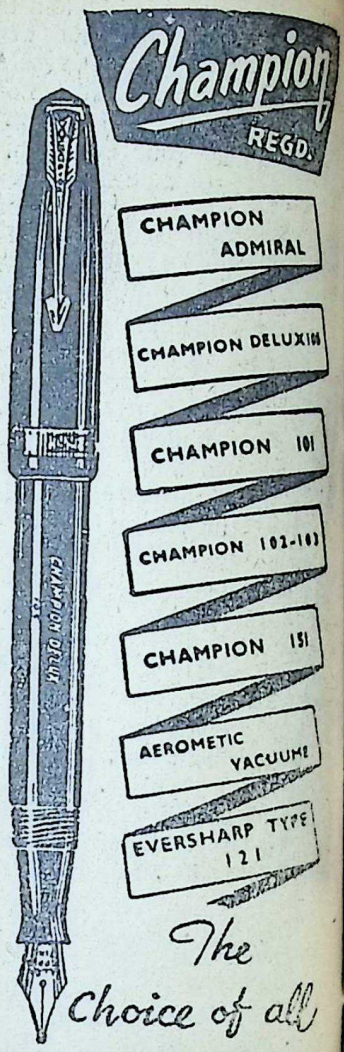
23rd March (Saturday) :
10-30 a.m. to 1-30 p.m.
Sanskrit 'Kovid' Paper I.
2-30 p.m. to 5-30 p.m.
Sanskrit 'Kovid' Paper II.
Sanskrit 'Parichay' Paper I.

24th March (Sunday) :
10-30 a.m. to 1-30 p.m.
Sanskrit 'Kovid' Paper III.
Sanskrit 'Parichay' Paper II.
Sanskrit 'Pravesh' Paper I.
Sanskrit 'Prarambh'
2-30 p.m. to 5-30 p.m.
Sanskrit 'Kovid' Paper IV.
Sanskrit 'Parichay' Paper III.
Sanskrit 'Pravesh' Paper II.

BHAVAN'S LIBRARY

The Annual Gathering of the Children Section of the Bhavan's Library was held in the Gita Mandir Hall of the Bhavan in the afternoon on the 1st January 1957.

The function started with Musical chair for children from 8 to 10 years. It was followed by the same item for the children between 11 and 14 years. Then the following items of sports took place: 1. *Tailing the Donkey* 2. *Memory Test* 3. *Throwing the Ball* 4. *Throwing the Ring* 5. *"Matala fool"*, etc.



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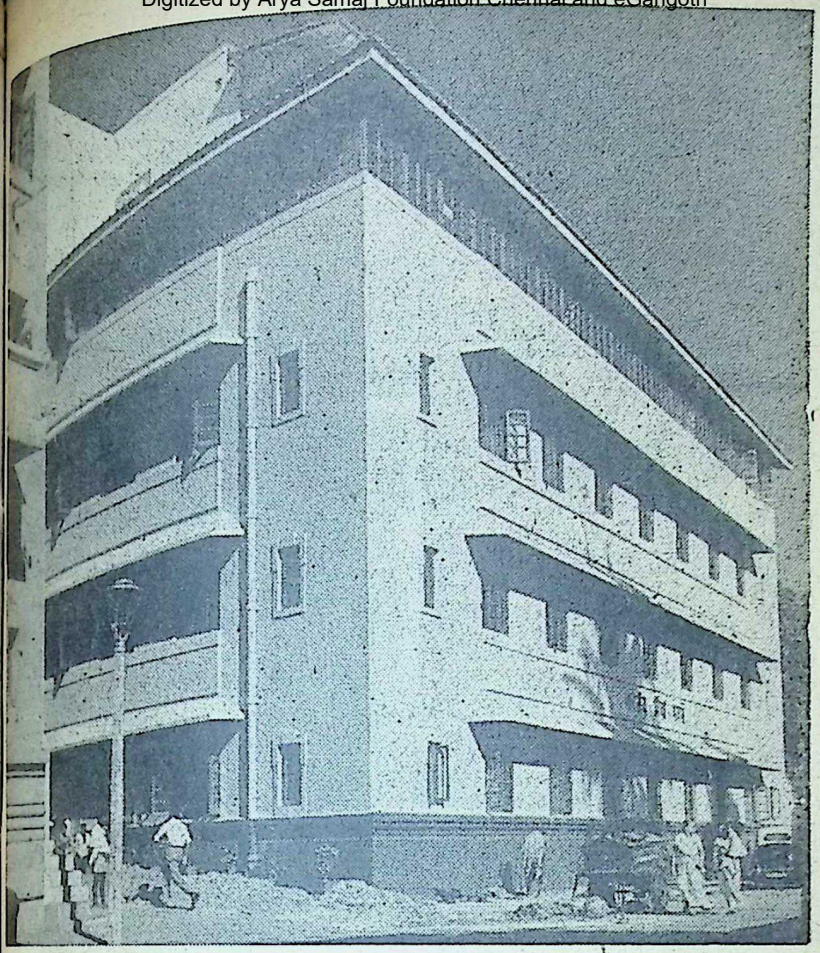

A view of the new annexe of the Bhavan for the Arts College

Bi-Decennial Supplement:

BHAVAN'S JOURNAL

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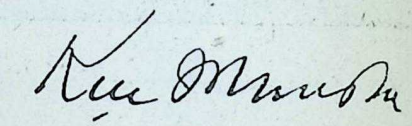
KULAPATI'S APPEAL

In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives:—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan s Campus at Andheri;
2. To complete the construction of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them;
3. To complete the construction of the Arts College building in Bombay;
4. To give the Kala Kendra in Bombay a new home;
5. To complete Vols. V & VI of the Bhavan's 10-Volume Scheme of 'History and Culture of the Indian People';
6. To complete the first phase of programme of the Book University Series by publishing 50 volumes;
7. To inaugurate the Hindi Series of the Bhavan's Book University;
8. To reach out to a total sale of 1,00,000 volumes per year of the Book University Series;
9. To reach out to a net circulation of 30,000 for our English fortnightly 'Bhavan's Journal';
10. To reach out a net circulation of 10,000 for the Hindi journal 'Bharati';
11. To attain the mark of 10,000 examinees for its Sanskrit and Gita Examinations;
12. To raise donations in a sum of Rs. 5,00,000/-.



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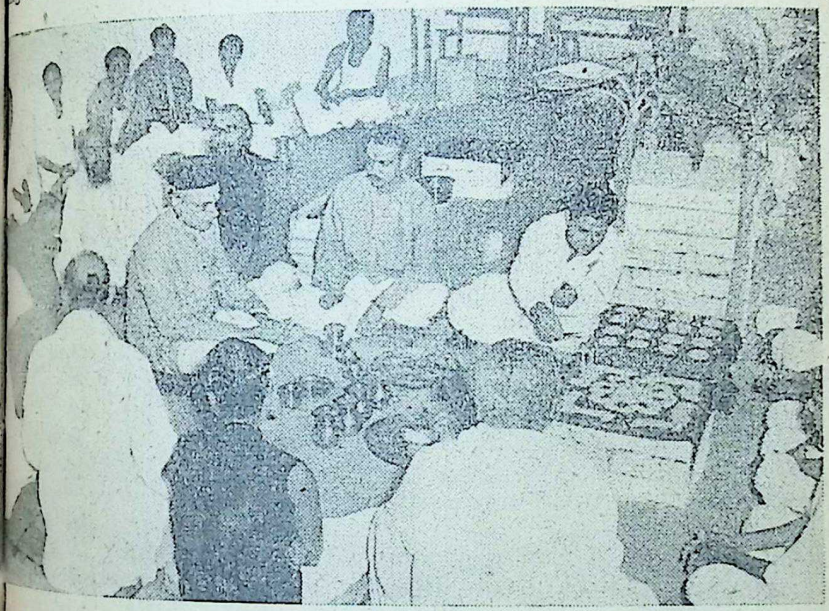
Bi-Decennial Celebrations

BHARATIYA VIDYA BHAVAN

February 10-18, 1957.

AYS of intense preparation during which many members and friends and the entire of the Bharatiya Vidya Bha- was pressed into service cli- d on February 10 when the in went up on the eight-day gramme chalked out for the Bi- nnial celebrations. Both the al administrative building the annexe housing the Arts ge had a new look. The ear- liest to arrive at the premises were Sri K. M. Munshi and Smt. Lilavati Munshi. They were followed by a stream of visitors who took their seats in a room of the College where the *Vastu* ceremony and *Sata-chandi Homa* were performed with impressive simplicity. Officiating at the function was one of the Trustees of the Bhavan, Sri Girdarilal Mehta of Calcutta.



Sri Girdharilal Mehta performing the Vastu *ceremony and* Sata-Chandi *Homa*

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Photo taken after the Vastu *ceremony.*
To Munshiji's left is Sri Girdharilal Mehta (garlanded)

Meanwhile in the Gita Mandir of the main building was assembled a large number of men and women to hear the *Bhagavat Pravachan* by Swami Akhandananda Saraswati of Brindavan. Sri J. H. Dave introduced the illustrious Swamiji to those present. The *Pravachan* which lasted more than an hour was heard in pindrop silence.

The same day at 5-00 p.m. the Bi-Decennial Celebrations were formally inaugurated at the Central hall of the Bhavan. Sri Sri Prakasa, the Governor of Bomba was received at the entrance of th building by Sri K. M. Munsh Srimati Lilavati Munshi, Sr S. K. Patil and others. Sr Sri Prakasa, Sri K. M. Munsh Smt. Lilavati Munshi and Sri Pat joined the procession consisting o the Trustees, Committee of Office bearers and Heads of the Depart ments of the Bhavan which marc ed to the tastefully decorated au ditorium in rows of two and took their seats in the taste fully decorated platform. Afte

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Swami Akhandanandji of Brindavan (third from left) who gave discourses on Bhagawat. *To his left is Swami Prem Puriji*

yer, Sri Navin Khandwalla, one the Hon. Secretaries of the Cele- ions Committee read out the ssages received on the occa- n. Thereafter Acharya T. A. V. shitar, Principal, Bhavan's mbadevi Sanskrit Mahavidya- a, made an extempore speech Sanskrit in the course of which said:

t is a matter of profound joy t we are all assembled here on e auspicious occasion of the in- guration of the Bhavan's Bi-De- nial Celebrations. The Bhavan s ushered into existence twenty rs ago.

During this period of two e years, the Bhavan has ex- anded enormously. Several de- partments have come to be opened. Mention here may be made of the Sanskrit Mahavidyalaya, the Gita Vidyalaya, the Book University Series and the publication of our English and Hindi fortnightly magazines. The object of all these and other departments of the Bhavan is but to popularise our culture and the principal medium of its expression, namely, the Sanskrit language. The Sanskrit Vishva Parishad, founded in Somnath in 1951, also has its headquarters in the Bhavan. You will be glad to learn that as many as 43 volumes have already been brought out in the Book University Series. More than 30,000 people patronise our *Bhavan's Jour-*

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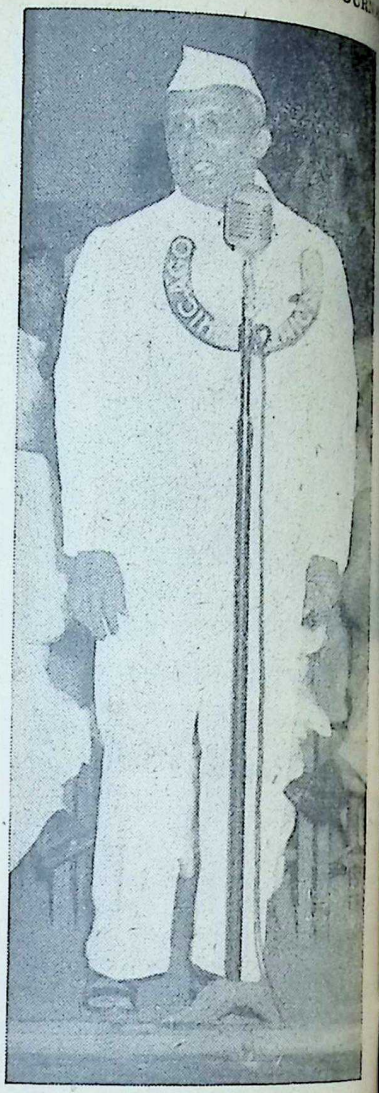
nal. But we will not rest on our oars and will not be satisfied unless the number increases to a lakh.

He concluded his speech with a Vedic invocation.

Sri S. K. Patil, Chairman of the Celebrations Committee in his welcome speech asking the Governor, Sri Sri Prakasa to inaugurate the function, traced the varied activities of the Bhavan which he said had assumed the dimensions of a diminitive University. This important cultural landmark in the city of Bombay was brought into being and developed to its present proportions by the efforts of Sri K. M. Munshi who, whatever position he occupied, whether as Minister or Envoy or Governor nursed the growth of the institution with great tenderness. The activities of the Bhavan spread over a number of items such as dance, drama, songs, music and education in arts. Yet much remained to be done.

In other cities of India too such as Kanpur and Delhi, branches of the Bhavan had taken root. Sri Patil expressed his conviction that before long, the Bhavan's activities would embrace the whole country. He thereafter requested Sri Sri Prakasa to inaugurate the celebrations. In doing so, Sri Sri Prakasa said:

IT is indeed a great honour that my esteemed friend, Sri Kanaiyalal Munshi and his colleagues have done me in asking me to inaugurate this very pleasant function this evening.



Sri S. K. Patil, President, B.P.C.C. and Chairman of the Celebrations Committee delivering his welcome speech

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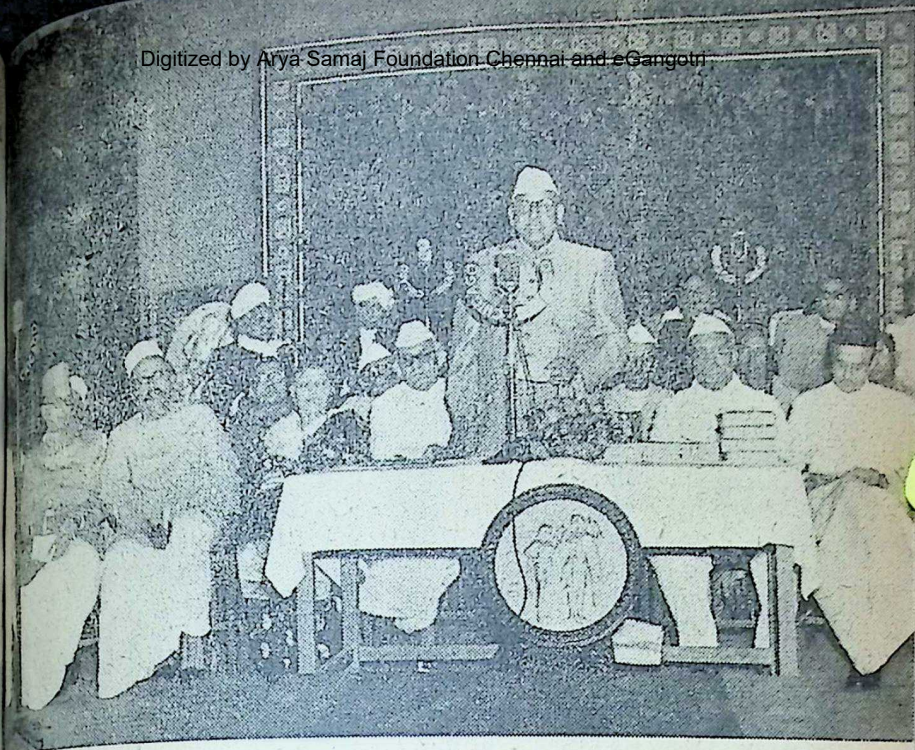

Sri Sri Prakasa, Governor of Bombay, delivering the Inaugural Address

The Bharatiya Vidya Bhavan was introduced to me by its Founder many, many years ago, and I may claim that I am no stranger to this hall. Today we have assembled to inaugurate its Twentieth Anniversary. The Bhavan might have been, in a physical sense, founded only twenty years ago, but so far as I could find out, the seeds were sown some thirty-four years ago when my friend, Sri Munshi conceived the great and fruitful idea of establishing it. For thirty years it has actually been working, but it has had this as its physical abode for twenty years; and it is good that we should meet here this evening to celebrate this great event.

I am sure I am voicing the feelings of all of us present here, when on their behalf and on mine I congratulate Sri Munshi, and his good wife who has rendered every help to him in every undertaking of his and other colleagues on the success that they have achieved in their good work. I should like also to echo the sentiments expressed by our good friend Sri Patil in expressing our gratitude to them for their vivid imagination and their great achievements

The Bhavan is really a University in itself; and though as Gov-

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ernors of various Provinces or States, Sri Munshi and myself might be *ex-officio* Chancellors of many Universities, the fact is that the old fire still burns bright in our hearts and we are still under the spell and inspiration of Mahatma Gandhi. We in the earlier years established and worked for national universities; and I at least still feel that universities should, as far as possible, be free from governmental control. I, therefore, welcome any effort like that of the Bharatiya Vidya Bhavan which builds up an independent university untormented by the rules and regulations that might be dictated from outside.- Its publications are of greatest value; and I am very happy today to announce formally the starting of a new "Gandhi Series" by the Bhavan. They are releasing its first title *Towards Lasting Peace* by Mahatma Gandhi himself; and other books that are being released today are: *Paramahansa Sri Ramakrishna* by Sri R. R. Diwakar, *Minstrels of God* by Sri Bankey Behari; *The Wolf-Boy and other Kulapati's Letters* by Sri K. M. Munshi; and *The Struggle for Freedom*—Volume V of the History and Culture of the Indian People. I am sure you would all wish that these valuable books should have wide publicity, and impart instruction to the largest number of readers.

The Bhavan has also its institutions for the spread of art and education, that are all proving a great success. Sri Munshi has now formulated a twelve-point progr me, so that during the co years the work of the Bha might be extended still furt The chief objective of the Bhav so far as I could find out, is e cation, art and culture. Of t three words, to my mind, the wo "Culture" is most important, education and art are included that. The word "Culture" is us in many places and, may be, many senses. Like others, I a try to think in my own way as what it can really mean. My ow feeling is that it means "the e tending of consideration to oth people's feelings". The differen between the civilized and the c tured person—the *susamskrit* a the *prakrit* individuals—is that t cultured is very considerate to th feelings, requirements and th needs of others, and always en tends a spirit of understanding an sympathy towards his fellowmen.

This genuine culture enables us to live with our fellowmen in a atmosphere of peace and cordiality You will agree that this is what is most needed in human society. In fact it is that that distinguishes human beings from the animal creation. Man has to understand others and to live with them in peace and friendliness. He has to learn how he can win and please others. This feeling is expressed through dance, drama and musi in the most beautiful manner. That is why when we talk of culture, whether it is Indian or Chinese or any other, we seem to concen

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upon the various ways and
ds of dance, and song of dif-
countries. The main pur-
of all this is surely to be able
use others. With the coming
araj, there is naturally a
urge in our minds for the
ery of our ancient arts. Dur-
e past few centuries, special-
the North, all these beautiful
ad gone into oblivion; in fact,
had even earned some infamy
ose who loved and practised

that period is now luckily
and when the sun of free-
is shining over us, we are all
tively digging into our past
ying to build our future on
olid foundation that our an-
s have left behind. There
lso a period of time, which
hin the memory of my gene-
when we were taught to be
puritanical in our habits of
and body. A stage comes in
es of people when great
s have got to be done; and so
has to be a great deal of
nism also, so that peoples'
s may be fixed towards the
in view and not be diverted
ther channels. This period is
well within my memory. In
orth, for instance, under the
nce of the great institution of
Samaj, great insistence was
on puritanical living. I re-
er that some elderly people
my home-town of Banaras
ht that even laughing was
per; and myself being rather
of laughter, I often got into
trouble with them, for they really thought that I was one of those creatures who were going to be bad because I laughed at many things.

That ideology also made us concentrate on what may be called "other-worldliness". We adopted sombre manners and lost all zest and love of life. That was necessary then because great things had got to be done. We had to win our freedom. The days were difficult. It was even not possible to dream that freedom would come to us one day.

But it is good and necessary that we should relax a little after all the travail and yearning of the last few decades. We are rightly emerging in an age when we can boldly come to the stage with our dance, song and music; compare them with the advancement made in these arts in other countries; and impress foreign critics with our own achievements and contributions in this direction.

I believe, the idea of a stage, on which beautiful dancers and singers come, has got such a hold on our minds, that even the arrangements in this hall are such that all the lights are reflected on the stage; and but little on the audience. (Laughter). (At this a floodlight was thrown on the auditorium). I am very happy that I am at last able to see you. As a public speaker, I can say that I like to see my audience and am not anxious to be seen too much by it. (At this the floodlight was extinguished). My joy has been very

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transitory, and the lights have faded again (laughter).

Having been in touch with the work of the Bharatiya Vidya Bhavan, I know what a great and useful part it is playing in reviving our old thought and culture. It is giving us valuable literature that tells us of our history, of what our ancestors had done; and, through its literature, we also are given hopes of what we might still be able to do in the future in the shaping of things in the set-up of freedom. It is also not averse to giving us in readable form various facets of our philosophy. The Vidya Bhavan is thus serving both the *ihaloka* and *paraloka*—the world around us, the world of our senses, as well as the world beyond. It is good that our feet should be firmly planted on our ancient thought, for it will be of little value if we grow up only to be a copy of some other people.

Every single individual has some contribution to make in life and every country must make its own contributions to world-thought and world endeavour, if it is worthy of being free and great. These are the noble ventures on which we have to embark; and I feel that the Bharatiya Vidya Bhavan can do this work better than perhaps any other institution that I can think of. What is necessary is a co-ordination of the various cultures as expressed in dance and song and music—as expressed, so to say, in the desire to please each other—by the different peoples that live in our country. We have ... schools of music and of dance ... may go, for instance, to the ... and beautiful north-eastern ... of Assam which very greatly ... tracts me all the time. There ... come across ancient peoples liv... in their mountain fastnesses ... have instinctively developed ... most aesthetic forms of dance ... music to which they are inten... devoted. We have other scho... where the artists are deliber... trained, and where they und... great pains to learn their art.

An institution like the Bharat... Vidya Bhavan should able to ... ordinate all these cultures, and ... proclaim the fundamental un... underlying them all. That, I thi... will be a work of very great va... because if we to-day in India ne... one thing more than another, it ... that we should hold on toget... Every effort must be made to ... derstand and proclaim the b... unity of our people. Everythi... points towards that: our histo... our religious associations, our c... tural contacts, all tell us that ... are fundamentally one. And s... many forces of a fissiparous natu... tend to rise now and then, whi... seek to divide us. Culture and ... and music are unifying forces; a... if we are able to co-ordinate th... various forms they present in ... land, then we would surely ... able to unite the North and t... South, the East and the We... If we succeed in our mission, ... should have done a very gre... job indeed.

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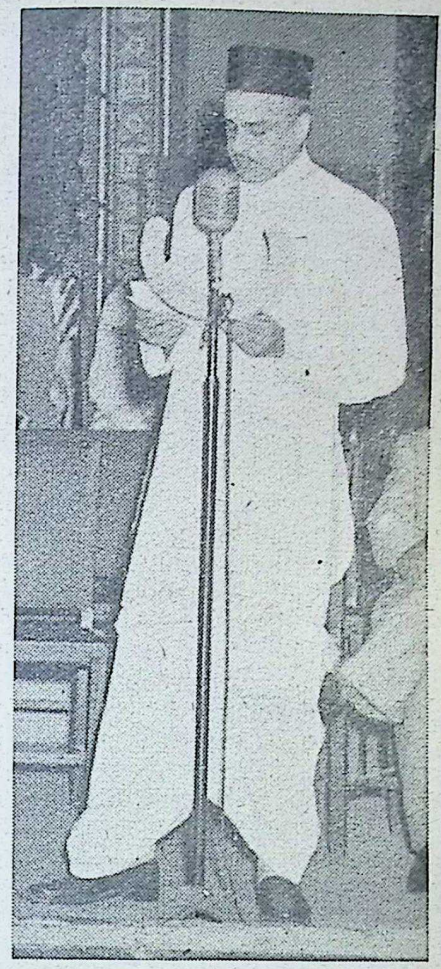
Another thing that strikes me an occasion like this is that re should be more friendly con- s between the urban and the al areas. We all know how y folk-dances are prevalent in land, and how beautiful they are! Still, town and country d to live apart, and they scarce- come together. I think a care- study of the folk-dances of the ious parts of our country will p us to understand ourselves, also enable the dwellers of town and the village to come ether.

once more, my friends, thank all for the privilege you have en me of meeting you under h happy auspices this evening, with you I express the fond fervant hope that the high noble purposes for which the rtiya Vidya Bhavan has been ded may be amply fulfilled.

rdharilal Mehta's Speech

Sri Girdharilal Mehta paid hand- e tributes to Sri K. M. Munshi his unceasing efforts to resusci- e Indian culture. Declaring the annexe to the Bhavan open, said:

The Bhavan is truly a tem- of learning in which all ancient and modern arts and nces grow hand-in-hand. The



Sri Girdharilal Mehta speaking.

Bhavan which is just completing twenty years has, under the gui- dance of its dynamic Founder- President, blossomed into a fine flower of Indian culture spreading its sweet perfume not only over this entire country but also over-

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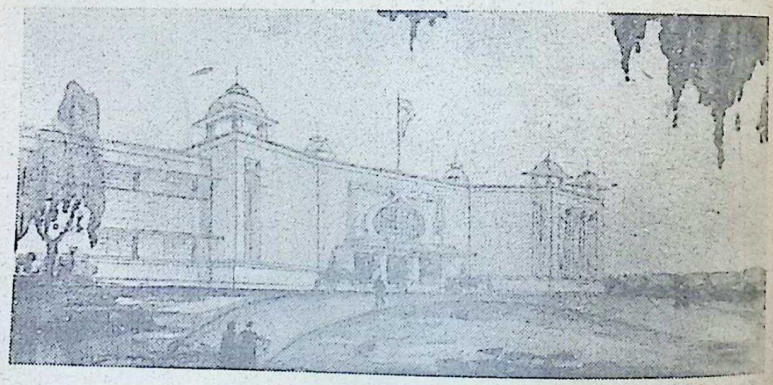
seas. In its chequered career, it has had many a land-mark which are written in letters of gold.

From small beginnings with hardly half a dozen departments and part-time staff, it has grown to giant proportions with branches in Delhi—the building of which will soon be opened—Kanpur—the foundation-stone of which was just laid—and Allahabad. Two branches were recently opened outside India—one in Stuttgat, Germany and one in California, U.S.A. It has now a number of departments devoted to all branches of humanities and sciences. Music, Dance and Drama are as much part of its activities as Chemistry and Physical training.

But what strikes me most among them is its devotion to the mother of all Cultures—Sanskrit, Indology and Bhagwat Dharma which are usually relegated to the end in other institutions and countries and on which, I am sure you will all agree, rests the greatness of India. In fostering them the Bhavan is really bequeathing a legacy of untold value to the future generation of India. May Bhavan's efforts bear luscious fruits. May more and more branches of the Bhavan grow all over India.

The new building which will house the Arts College of the Bhavan is but one more step in her expanding activities. I have great pleasure in declaring it open. All colleges are Temples of Saraswati and as such, I can only do so in a prayerful spirit. May her alumni become the torch-bearers of Bhavan's mission. Thank you.



Perspective of the Kanpur home of the Bhavan

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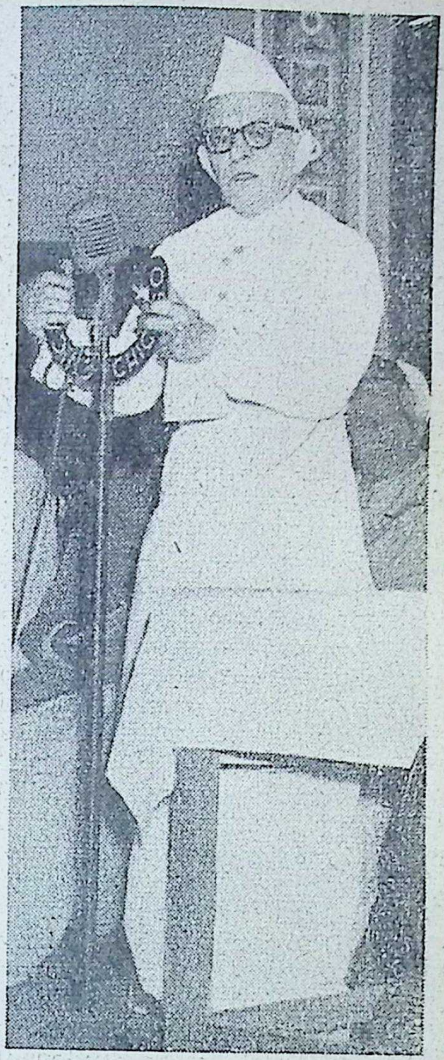
K. M. Munshi's Speech

In his Presidential speech, Sri K. M. Munshi said:

I FEEL very happy indeed to participate in the Bi-Decennial Celebrations of the Bhavan. It has been the joy of witnessing the growth of the idea; its blooming out into a home of Indian Culture; its developing into a movement. The joy has been the greater for my having been associated with almost every one of its activities.

It was in 1923 that an idea assumed form in a very small circle of friends in Bombay. If our culture has to be re-vitalised,—and such was the idea,—three conditions were necessary: First, otherworldliness, the curse of the past, had to be replaced by a sense of reality in the life as it is lived; Second, the traditions which stifle the flow of creative vitality have to be broken through; and, lastly, the fundamental values, which have given ageless inspiration to Indian culture, have to be captured afresh for our generation.

A little later, the idea became crystallate as a sense of mission, in one mind but in two. They felt that even in the act of their being brought together, they had been made the instruments—crude and imperfect—of serving, be it so little, the vast movement in the world to restore *Dharma*—the essence of which was Truth, Joy and Beauty—*Satyam Shivam Sundaram*—to modern life.



Sri K. M. Munshi, delivering his Presidential Address.

This sense of mission led to the foundation of the Bhavan. Eminent men like Dr. Rajendra Prasad, now the Rashtrapati of India, and the late Sir Chimanlal Setalvad, the doyen of the Bombay Bar,

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were among those who helped in the foundation of a society. And from its very inception, my great friend, Sir Harsiddhbhai Divatia, has stood by it, helping it with advice and wise leadership. For many years Acharya Muni Jinavijayaji also lent it that zest for high scholarship, which makes him one of the leading Indologists in the country.

It is somewhat embarrassing for me to refer to the junior Vice-President, but it would not be right for me to take all the credit which is generally given to me in relation to the affairs of the Bhavan, without referring to the person to whom it is substantially due. She made the idea of the Bhavan her own from the time it was conceived. There is not an activity in connection with it with which she has not identified herself; not a collection made, to which her labours have not contributed a substantial quota of effort; not a building, of which she has not directed the designing, the execution, the completion and the equipment. There has not been a moment of her life when she has not been thinking in terms of its growth and development.

The Bhavan has been the work of God. From an institution it grew into a movement. Patrons, donors, friends and co-workers, all have given it generous assistance. I cannot therefore help expressing my deep debt of gratitude to the generous friends who have given such splendid assistance with a noble spontaneity, as also to the co-workers who have worked sometimes whole day and half night—silently and unostentatiously. They have been the pro and pillars of the movement whi is the Bhavan.

It is due to their help and wo that the Bhavan has grown fr year to year. Money has co buildings have risen, one after other; *kendras* have to come to established and its institutio have attracted students from over India and abroad.

The movement which we initi ed on a limited scale in 192 has now developed into the K Kendra with its School of Cla cal Music, the Dance School a above all, those activities in m sic, dance and drama, which ha enriched the lives of hundreds students and associates and eli ted admiration in many parts India.

The books and journals pu lished by the Bhavan have bee fortunate enough to have receiv recognition not only in India b abroad.

The Sanskrit Vishva Parish closely associated with the Bh van, has had five successful se sions, each associated with the in auguration of a vital moveme for the preservation of Sanskri the storehouse and instrument our ancient heritage. It has als branches, *mandals*, *kendras* a associates all over the country a in several countries abroad.

The success of the Bhavan, ho

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...is essentially due to the fact ... it tries to represent certain ...damental values rooted in the ...lective Unconscious of India. The Bhavan has the faith that ...lian culture, in its ancient but ...rnal wisdom, has envisaged an ...cation which trains all the fa...ties of man and equips him for ...ining happiness in all his per...al relations. No greater injury ...nflicted on the future genera... than by a narrow, lop-sided ...ational system which deve... the intellect but starves the ...thetic faculty; which increases ...forts but neglects the religious ... which multiplies technologi... equipment but removes the ...imity of God—thereby betray... man's mission in life by disre...ing its sanctity.

...e education as envisaged by Bhavan does not aim at mere ...llectual development; nor does ...ing in dance, drama and mu... for itself. Its aim is so to deve... the faculties of the individual ...o make his personal relations ...eir totality as beautiful as he ...l make them. As a human ... he is gifted with aspirations ...urges which long to satisfy ...needs which are as much phy... and material as social and ...tical, as also the more impera... needs, ethical, aesthetic, reli... and spiritual. If he has to ...l himself, he has to learn to ...ciate *Satyam Shivan Sunda...*—Truth, so that thought, word ...deed are as one; Joy, which ...ines other lives and also his ... own with happiness; Beauty that radiates the life of the Spirit. It is only when an individual is trained to fulfil these aspirations that he develops an integrated personality.

I am conscious that we have not succeeded in achieving this aim in our educational institutions to the extent we wish, but all I can say for my co-workers is that we know what our aim is and we try to achieve it within the limited means and conditions under which we work.

In trying to appreciate and fulfil the aim, we must not forget even for a moment that the roots of Indian vitality are imbedded in its cultural and spiritual heritage. Its life may appear to change from generation to generation; but its basic continuity persists through a healthy adjustment between necessary development and persistent continuity.

The Bhavan therefore has striven to bring to modern life a characteristic outlook which may thus be defined:

First, while under modern conditions we should develop scientific knowledge and equip ourselves with the latest technical achievements, no ancient form or attitude should be given up out of a passion for change in the name of progress or modernity.

Secondly, we should not hesitate to accept any new form or attitude which is a truer and more effective expression of the fundamentals of our culture.

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And lastly, we should at all times, by developing an emotional awareness of it, learn to appreciate our heritage and try to live up to its values in the pursuit of which its great architects found their self-fulfilment.

In this way alone we can capture its flame in our individual lives and pass it on to the future generations for them to carry it forward.

By all means let us be an advanced people in terms of material advancement, but that is no reason why we should be untrue to the heritage of Vyasa, Valmiki and Kalidasa, or forget the message of the *Bhagavad Gita*.

Let us have equality of men and women, but that is no reason why marriage should cease to be invested with the sacramental unity of this spirit between husband and wife.

Let us try to establish economic justice, but let us not be foolish enough to believe that the sense of justice can be developed without respecting the divine essence in man.

Let us try to live a life in all its fulness, but let us not commit the fatal mistake of forgetting God Who alone can give it.

It is in this faith that the Bhavan has been founded; it is this faith with which we have to work.

In this Twentieth Year of the Bhavan we have set ourselves a goal and a programme. As I said this is God's work. It is for Him to see that it is fulfilled.

I am sure His 'outstretched Hand is felt' upon the labours of all of us who work for it.

Let us, therefore, offer Him of our best and continue, in due humility, to be grateful for whatever success He is pleased to vouchsafe to us.

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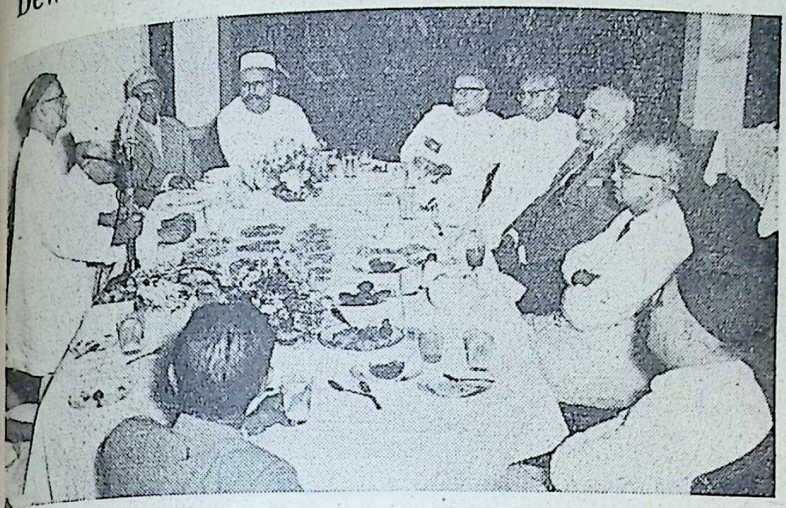
Dewan Bahadur K. M. Jhaveri Felicitated



Sri K. M. Jhaveri replying to encomiums paid to him by Sri K. M. Munshi and others.

...the occasion of Bhavan's Bi-...ennial Celebrations, a tea-party ...fer felicitations on his 89th ...day to Sri Krishnalal Mohan-...Jhaveri was arranged on Febru-...15, 1957, in *Gita Mandir*.

...large number of invitees con-...ted with the Bhavan and other ...titutions attended the function.

...ri Munshiji, while presiding ...r the function, paid glowing ...utes to Sri Krishnalal Kaka's ...vices in the various fields of ...cation, literature, etc. during ...long span of life. He particu-...y emphasised the wise guid-...e and counsel that he had been unsparingly giving to the Bhavan during the whole of its existence. Sri Munshiji also mentioned his personal debt of gratitude by recounting how he had benefited by Sri Kaka's help in the early days of struggle when he came to Bombay. He wished him a long life of hundred and twenty-five years.

Sri Kaka in reply thanked all for the good wishes, and described his long and intimate relation with Sri Munshiji and his family. He gave his blessings to the President and all who had gathered and also the activities of the Bhavan. The function ended with tea and refreshments.

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Sri K. M. Munshi's 70th Birthday

To celebrate Sri K. M. Munshi's 70th birthday, a representative citizens' committee consisting of Sri Dharamsey M. Khatau *(President)*, Sri Babubhai M. Chinai *(Chairman)*, Sri Naval H. Tata, Sri K. K. Birla, Sri K. K. Shah, Sri Madanmohan R. Ruia, Sri M. H. Hasham Premji, Rev. Fr. Belaguer *(Vice-Presidents)*, Sri Ramnath A. Podar, Sri Gopaldas P. Kapadia *(Hon. Treasurers)*, Sri Pravinchandra V. Gandhi and Sri A. C. Ramalingam *(Hon. Secretaries)*. organised a gala dinner at the Taj Mahal Hotel, Bombay on Feb. 15, 1957. Nearly 400 guests consisting of the elite of Bombay from all walks of life attended.

Sri Dharamsey M. Khatau, speaking on that occasion said:

SRI MUNSHIJI has just completed his 70th Birthday and on this auspicious occasion, it is in the fitness of things that the citizens of Bombay, which was the main centre of his many-sided activities should have an opportunity of extending to Sri Munshiji personally their warm and cordial felicitations and offer him their best wishes for his long and continued health and happiness. I am therefore very happy to see such a warm response to our invitations and I am grateful to you all for being here tonight.

I do not know whether Munshiji when he started life as a barrister was for any period a briefless one (as it seems to have been th fate of many young barristers wh later rose to fame), but this mu I can say that ever since I hav known him, whatever task h undertook, he made it alive an alert with his enthusiasm and a dour. The result naturally was success. He has a magic touc of his own that fills all the peopl around him with his energy an vitality. I have noticed it in several instances and have often felt staggered at the way he plans and undertakes projects. Yo worry about the finances, the per sonnel, the organisation and so on Munshiji merely says you get o with the idea and the rest wil just happen and the surprising thing is that it does happen Though "happen" is not the right word—I might say it is "made t happen". His planning, his drive and his persuasion make things possible where ordinary mortal like us would hardly dare to g ahead. Munshiji's activities are so many and his achievements s great and so varied that I would spend hours listing them all t you. Therefore, I will try to briefly touch on the important as pects of some of them.

Sri Munshiji occupies a promi nent place among the galaxy o modern Indian literary and public men. His brilliance and achieve ments in diverse spheres—legal

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Sri D. M. Khatau addressing the dinner meeting.

rary, forensic, educational, poli-l, cultural and social—have ked admiration from all quar-s.

e is a statesman of proved ore, and in all the offices held him—whether it be as a Pro-ial Minister or Union Minis-Agent-General or Governor, slator or Constitution-maker s work and contribution have of an abiding character. His etrating understanding of men affairs, have enabled him to essfully fulfill the onerous es of the responsible positions by him from time to time.

he most important facet of his which has earned for him an lasting niche in the temple of rtality is Munshiji's out-ding contribution to literature. literary output has been con-ble and there is no phase of literature where he has not tried his hand and distinguished himself. He is a prolific writer and his writings bear testimony to his superior intellect and deep thinking.

Praiseworthy has also been his contribution in the educational field. The Bharatiya Vidya Bhavan which has been founded by him and now having its bi-decennial celebrations and which has grown into a home of Indian culture, is a living monument of his ardent zeal and zest as an educationist.

We belong to a generation studded with great men and events. On the one side, there is a succession of illustrious personalities who have moulded India's political destiny with conspicuous success. On the other, there is the galaxy of creative artists who

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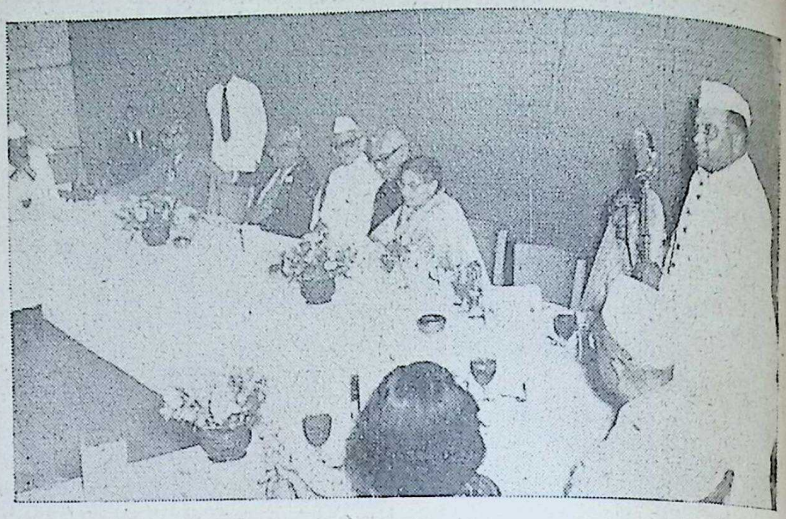

Sri Babubhai M. Chinai addressing the gathering.

have brought about the Renaissance movement which is the *sine qua non* for all revolutionary changes such as we are witnessing today. Our chief guest of today, Sri Munshiji has the unique distinction of combining both the categories.

First under Mrs. Besant and later under Sri Aurobindo and Mahatma Gandhi, Munshiji has strived for our political emancipation.

These do not complete the picture of Munshiji. He has struck deeper roots in India's soil. He reinterprets the fundamentals of Hinduism to modern needs. His passion for Indian culture is now a bye-word. Along with our Rashtrapati Rajendra Prasad, he is among the few public men who least one facet or other of his life are working ceaselessly for the resuscitation of Sanskrit, the mother of all languages and culture, to its original place.

At the same time, he has not lost control of the gear of historical perspective so essential for an integrated life. Under his able guidance, the Bharatiya Vidya Bhavan has been able to bring out the monumental "History and Culture of the Indian People". The Journals, Colleges—of music, dancing and academic—all these supplement that work. As an administrator, he has few equals.

In short, Munshiji will occupy an honoured place in the annals of our country. It is a privilege to me and my friends to have been associated with him in

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to me personally, it has meant much more. By knowing him and being him, my life has been enriched in many ways.

I would be failing in my duty if I do not make a mention and pay tribute on this occasion to Smt. Lilaben, Munshiji's versatile and accomplished spouse who has been the fostering spirit and guardian angel for his varied pursuits. Like a good Hindu wife, she has always stood by Munshiji and has been his "Ardhanga" in the real sense of the term, though, I am afraid, if physically the "Ardhanga" is taken from Munshiji, very little would be left of his full body indeed.

On this occasion of the 70th birthday of Munshiji, a revised edition of the commemoration volume presented on his *Shashtyabdapoorty* made up-to-date has been brought out. It is a short narrative of his many-faceted life and written by men who have known Munshiji well and for long. On behalf of the Citizens' Celebrations Committee in commemoration of Munshiji's 70th Birthday, I present it to him as a token of our admiration and respect for him.

It is our fervent prayer that Munshiji may live long, with full health and vigour, to continue his mission of emphasising and developing all that is great and noble in our traditions, in our culture and in our understanding of the aim and purpose of human endeavour.

Sri Munshi's Reply

I AM overwhelmed with your kindness. I do not know in what words to thank you. Perhaps the best way for me would be to say "Thank you" and take my seat.

Dharamseybhai, with his usual cordiality for me, has given me credit, which I feel I have not the right to appropriate. If I have done, achieved or written something of some value, the credit for it goes to my mother, who for forty years of my life watched over me with deep, abiding and concentrated devotion; to the departed soul but for whose noble, loving and single-minded care, I would have scarcely survived the early struggles of a penurious existence; to my comrade in life, who, for over three decades now, has entered into every thought, feeling and activity of mine, giving them strength; to Sri Aurobindo, whose distant but unfailing inspiration in early life and whose personal interest in later life illumined my path whenever darkness descended over it; to Gandhiji whose paternal affection and guidance was for many years my source of strength; to the great leaders beginning with Sardar Patel, whose confidence has been a source of unfailing strength; to

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the many friends and co-workers in the different spheres of life—many of whom belonging to Bombay I am happy to find here tonight—who have borne my shortcomings with infinite patience and given me help and encouragement in whatever I undertook. To them all goes the credit, not to me. I also realise that I have failed in many things I have started doing and many more things I did not do well; and if in this way I have failed to come up to their expectations, the fault or the weakness is all mine.

Another reflection, however, I cannot help making. Whatever credit you have attributed to me also belongs to this great City, which gave me shelter, cradled my early aspirations and shaped my career, and which brought out whatever was in me by drawing me into the swift tide of its rich and varied life.

Like the ocean which girdles it, Bombay has its rainbow hues, its luminous crests and its dark depths, which reflect joys and sorrows on a scale unknown to other parts of the country.

It was in June 1907 that I landed at the Charni Road Station. A small trunk, a little bedding and rupees twenty were my sole possessions then. Bombay then looked to me a grim, silent giant, who, I thought, would have no mercy on the poor, little, solitary boy.

A few days later, I stood opposite the University garden, where now stands Nanubhai's shop, waiting to see descending from his Chambers, the one man—Sir Pherozeshah Mehta—who represented to me the greatness and dignity of Bombay. When I saw him step down on the road, my heart was in a flutter.

Ten years passed by. Led by my friend, Mr. Mohammed Ali Jinnah, we of the Home Rule League, had built up public opinion in the City against a public address being given to the then Governor, Lord Willingdon. I remember how at early dawn we were ushered into the Town Hall, and how after twelve hours the citizens of Bombay asserted their liberty not to pay compliment to a foreign satrap, who had not deserved it.

Thirteen years later,—I think it was the 1st of October, 1930,—I returned to Bombay, released from the Nasik Jail. I was unaware of the stature to which the City had grown during my absence of six months. It took my breath away when I saw, from Kalyan onwards, at station after station, a concourse of people gathered to welcome what was no more than a symbol of Bombay's determination to fight for the country's freedom. And then came the procession with flags, buntings, welcome arches; streets and balconies of Bombay, all crowded with people showering flowers. Whatever the might of the British rule was, Bombay had learnt the art of putting Swaraj in action.

How shall I forget the friend-

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...p and confidence of the regis-...ed graduates, who, with an ...erwhelming city vote, sent me ...represent them in the Univer-...y of Bombay to keep me there ... about 20 years and to the ...gislative Council for about 19 ...rs?

My friend, Sir Homi Mody, will ...ember the first conference in ... when I placed the idea of ...ater Bombay before the repre-...tatives of the Municipal Corpo-...ion. Greater Bombay would ...e come into existence during ... first Congress Ministry in 1939 ... for its resignation. Bombay ...ot merely a city; it is not me-... India; it is a cosmopolitan ...re with an international out-...k and loves the pleasures of the ...dern world too.

I also happened to be the instru-...nt for vitalising the Western ...a Turf Club, which gave to ...a the industry of horse-breed-... I am glad the Western India ...f Club has survived the at-...pts to destroy it. That is be-...se Bombay has magic. Who-...r comes to teach it lessons re-...ins to learn new ones.

It was given to my friend Dr. ...ler and me—some of you might ...ke it, I dare say—to usher in ... era of prohibition in India. But ... of the most glorious days for ...mbay was the 1st of August, ...0, when Sardar Vallabhbhai ...el led a procession of over three ...hs of men to inaugurate one of ... greatest social reform move-...nts, which, in spite of many doubting Thomases—I assure you—has done good to our people, and in spite of difficulties, has achieved a measure of success, which no other country in the world could.

It was again Bombay that sent me to the Constituent Assembly, then to the Parliament, and if I happen to be the Governor of U.P., it is only because of an unwritten law of the Constitution that a resident of U.P. will be the Governor of Bombay, while a resident of Bombay will be the Governor of U.P.

But few of us realise that Bombay is not only a miniature India but is an internationally important city. You all know that better than I do. But one recent incident I cannot help dwelling upon. An unprecedented misfortune descended upon Bombay, when its all-India character was sought to be destroyed by linguism. I represented the City as an associate member of the Dhar Committee and fought it. Later, a few citizens of Bombay under the leadership of Sir Purshottamdas Thakurdas worked hard to urge what was incontrovertible that Bombay was an all-India multi-lingual city, the core of the Nation, which represents no single regional culture, but the highest aspirations of our nationhood.

But when this was being fought in the Parliament, its members felt what they had failed to do all the time, that Bombay is an all-India centre and that no one region

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can claim it as its own or change its national character. Member after member realised that Bombay was the heart and centre of a great multi-lingual state. That day was the proudest for our City. What we had said and done had been realised by the whole country. We had converted the whole country to realise the value and the indispensability of this great national centre.

I also cannot forget how the Bharatiya Vidya Bhavan came into existence. A little idea born and nourished in Bombay, resulted in a cultural and educational institution with scarcely a parallel in the country and which has centres and associates not only over the whole country, but in several parts of the world. This has only been possible because the City of Bombay with its generous stincts and cultural outlook it to its heart.

I have seen Bombay grow to year for the last half a cent It is not only the first city in East, but it is Bombay, the of the Nation,—Bombay the bea ful, with its many-patterned And if I am proud, and ju proud, of one thing, it is t Bombay is the citadel of free mocracy in India.

I thank you again, ever so he tily. And I assure that the m mory of your affection will be unfailing source of strength to The happy function came to close with a speech by Sri Ba bhai M. Chinai when he offered felicitations to Munshiji and tha ed the guests.

MUNSHI SAHITYA

Shri K. M. Munshi occupies an honoured place in the field of modern Gujarati literature. The works of Munshiji and Srimati Lilavati Munshi number nearly about sixty. Among them are social and historical novels, stories, plays, social and historical, biographies, political, philosophical and miscellaneous writings. Their works in Gujarati are available from Gurjar Granth-Ratna Karyalaya, Ahmedabad. Several of Munshiji's works have been translated into Hindi and these are available from Rajkamal Publictions Ltd., Bombay and Delhi. The following works are in English.

Gujarat & Its Literature (New Edition)	Rs. 6/-
Imperial Gurjaras	Rs. 15/-
Bhagavad Gita & Modern Life (4th Edn.)	Rs. 3/-
Bhagavad Gita—An Approach	As. 8/-
Ruin That Britain Wrought	Rs. 2/8
Creative Art of Life	Rs. 2/8
Somnath: The Shrine Eternal	Rs. 2/-
Sparks from the Anvil	Rs. 2/-
To Badrinath	Rs. 2/-
Janu's Death & Other Kulapati's Letters	Rs. 2/-
City of Paradise & Other Kulapati's Letters	Rs. 2/-
Wolf Boy & Other Kulapati's Letters ..	Rs. 2/-

etc., etc.

BHARATIYA VIDYA BHAVAN, Chowpatty, Bombay 7.

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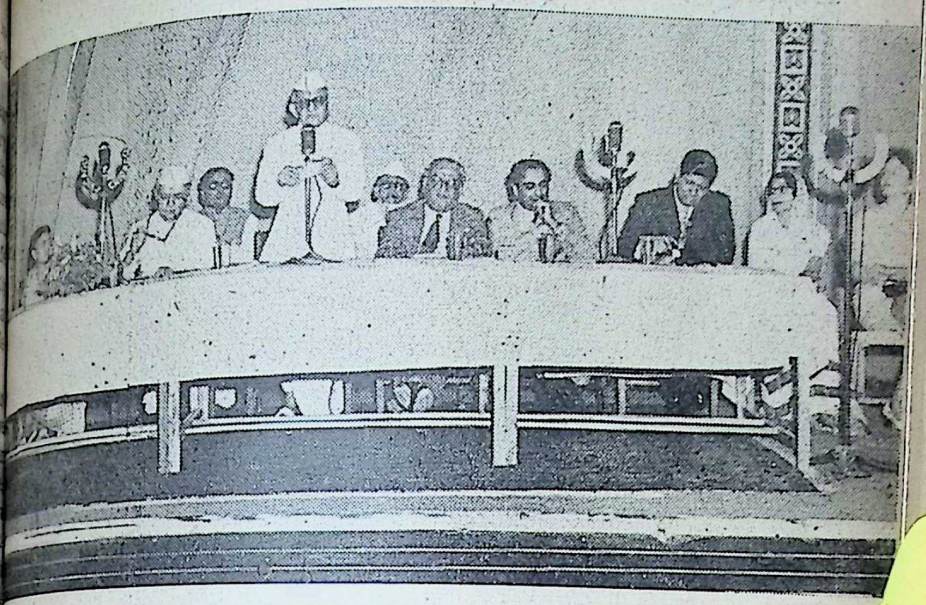
SYMPOSIUM



Sri K. M. Munshi initiating the Symposium.

The star-programme of the Celebrations was the symposium on "What is the matter with the world?" on the February 16. The hall was full to capacity and the audience listened to the masterly expositions of the five speakers.

In a brief speech Sri K. M. Munshi introduced the speakers of the evening and initiated the symposium. Sri G. L. Mehta who spoke first said:

Sri G. L Mehta's Speech

I AM grateful to the Bharatiya Vidya Bhavan for the honour done to me in inviting me to speak here this afternoon, and I consider it a privilege to do so along with such distinguished speakers as those who are going to follow me.

I would like to convey my own felicitations to the Bhavan on its celebrations that are now being held.

It would be presumptuous for any one—any single individual—to reply to the question that is put: "What is the matter with the world?" It would be presumptuous because I think no one has got all the answers. No one can give the final reply. In this matter, we are all seeking the light, we are all pursuing the path, which is towards the goal of peace, democracy, social justice and individual

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Sri G. L. Mehta, Indian Ambassador to U. S. speaking.

freedom. When I read this title, I was reminded of a little story which I once read about a remark of Gandhiji. A smart young woman once approached Gandhiji and asked him, "Bapu, do you think mankind is going backward or forward?" Gandhiji replied, "That I don't know. But what we should consider is whether we ourselves are going backward or forward every day. That is enough for me." The world can take care of itself because the first reform should begin with ourselves. That does not mean that institutions are useless or systems futile; but it does mean that the final good rests in the individual. Economic systems, social order and various institutions are really means to an end—the end is the... of individual well-being.

What is wrong with the wor... When some cynic was asked th... he said, "What is *right* with it... You see today even in this gre... city, not very far from this plac... scenes of poverty, malnutritio... ill-health, disease, misery. Th... greater part of mankind is suffe... ing from these social and econ... mic evils. Today, a majority o... people are the "have-nots" of th... world, a majority of nations ar... the "have-nots" of the world. W... can well wonder what can really... be right with the world, when ma... who is born to be happy and fre... is either in chains or has to ek... out a miserable living, to suffe... drudgery, to live a life of misery... from day to day and year to year... There is something surely wrong... in all this.

And when we look to relations... between nations, what do we find... If you look at the past, we see ho... there have always been wars, ho... ambitions of dictators, rivalrie... between dynasties, brought abou... wars. We wonder whether we... have really progressed in this ma... ter. We have certainly progressed... in one direction and that is in re... gard to the invention and use o... more destructive weapons which... mankind has now at its disposal... Even during our life-time, two... world-wars have shown how much... more destructive wars can be, how... far from being a question of indi... vidual heroism, warfare has be... come something akin to scientific...

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...lism. And we also see how ...er-politics masquerades under ...logies. We see clash of inter- ... rivalries between nations, ...icts, mutual suspicion and ... which lead to a vicious circle ...ar and armaments. Each na- ... arms itself in order to safe- ...d itself against the other, and ... is the vicious circle from ...h there seems no escape. We ... well wonder whether in the ...rnational sphere also there is ...thing that is right.

...t I do think that before we ... depressed, before we take too ...al and gloomy a view of the ...rld as it is, we should cultivate ...e historic perspective. We ...e to see whether there was any ...e in the history of mankind ...n there were no problems, ...n there were no struggles, ...n there were no conflicts. And, ...ed, unless we want a dull, life- ... Utopia, will there be any time ...n there will be no problems? ...e fact that there are problems ...e acute problems—need not ...essarily depress us. Life is al- ...s a predicament and the world ...stitutes a challenge but a chal- ...e that is an opportunity for ... of us. Only in heaven, said ...rnard Shaw, there is no danger, ...d let me add, no striving, no ...ming, no aspiration. In the ...rld as it is, we have, therefore, ...put up with both good and evil, ...mony and conflict.

...Now, is there anything in the ...rld of today, which is different from what the world was in the past? I believe there are important differences. We are no longer an isolated community, an isolated nation, whatever part of the world we live in. For good or ill, we are all next-door neighbours. We all suffer or strive, swim or sink together in many ways. This has been due to scientific and technological developments and closer economic relationship. Take economic relationship, for example. Somebody said that if the great business street in New York, Wall Street, sneezes, there would be bronchitis in Europe, and probably pneumonia in some other parts of the world! Today, if in an unknown part of the world, which none of us can probably point out on a map, there is an atomic explosion whether it be in the Pacific or in Siberia, we would all feel the after-effects of it. Radio-active rays respect no geographical boundaries. And when one single bomb can destroy a whole city like Bombay, these experiments are something which concern humanity at large. While in the past, social and economic forces were concerned with smaller communities or one State, today even if we are not directly responsible, what happens in the world outside affects us deeply and intimately, and may affect us permanently. This, I think, is the main difference between what happened in the past and what happens today. And it is for this reason that we are all really part

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of one another. We are all limbs of a great humanity. This concept of mankind about which we speak so often appears abstract. But today, it is becoming more and more concrete. When we are thrilled by some big scientific experiment in destructive weapons we should remember that it is not only people about whom we read in the newspapers who are going to suffer but we ourselves and our own dear ones. That is an aspect which we should not for one moment forget.

And this brings me to the second point in regard to which the present times are different from the past: which is what I have already alluded to, namely, discovery and development of nuclear power—nuclear power for destructive purposes. Today, we are in a condition where we have to attain peace by agreement, by accommodation, by compromise and adjustment—sometimes unsatisfactory, sometimes tentative, sometimes temporary, because the alternative is to suffer peace by universal death. It was for this reason that Churchill said that "we are on the brink of hell." Even great military leaders shrink back at the very idea that a nuclear war might descend upon the world because not merely civilisation, as we know it, but man, as we know him, might be completely eliminated from this planet. This emphasises the urgency of the whole issue in a vivid manner. There is, as President Eisenhower said, no alternative to peace. That does mean that we are to sacrifice principles for the sake of pe that does not mean that we sho strive for peace at any price. it does mean that countries, ho ever they differ in their social a economic systems and ideologie have to strive for understandin by peaceful means. They w have to eliminate nuclear war as weapon for resolution of their di ferences. This does not mean, th conflicts will be immediately solved, that there will not be di ferences, that there will not b misunderstandings, that there w not be rivalries. Surely, we k know enough of history and human nature to realise that th is not possible. All that is pos ble is a recognition that such di ferences, however acute, howeve long-standing, can only be solve by peaceful means, because the a ternative is too horrible to contem plate.

Some people sometimes favour a small war, a local war; but wha is the guarantee that a small wa will not develop into a large war What is the guarantee that atomi weapons used for tactical purpose might not develop into a big holo caust in which one side or th other might not use a hydroge bomb? And, I am sure you know that the hydrogen bomb is not th end of things. There are what ar called inter-continental ballis machines which travel at a tr mendous pace and against which no defence has yet been found

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...se missiles are said to be the ...mate weapon for universal ...ghter. The shadow of a nu... ...r war is cast over all man... ...i, and many countries whether ...y join a war or not might be... ...e helpless victims of such holo... ...st. We are, therefore, as in... ...tely interested in the resolu... ...of international differences by ...eful means as countries which ...directly concerned.

...r this reason, among others, ...authority of the United Na... ...s needs to be strengthened. It ...sy to ridicule an international ...itution. The United Nations ...not a perfect institution any ...e than the government of any ...try is a perfect institution. ...the strength and weakness of ...United Nations are the ...gth and weakness of its mem... ...s. If some members use it for ...r own purposes and discard ...y-pass it when it does not suit ..., then it is not the fault of ...United Nations. The United ...ions, after all, is a machinery, ...instrument, and it is the obli... ...ons of all those who love peace ...strengthen this machinery. It ...better in the last analysis to ...nt heads than to break them, ...d it is better that delegates of ...ions exchange strong words ...her than that their planes ...ow bombs at one another. ...se who believe that peace is ...e first prerequisite for our fu... ...e have, therefore, to strengthen ...s international body and its ...ious agencies. The world is be-coming one in many ways. We are becoming one world in fear; let us strive to become one world in hope.

When you survey the world, you can find many gleams of hope also. The very fact that there are specialised agencies of the United Nations like the World Health Organisation, the Food and Agricultural Organisation and several others, including agencies for the benefit of children, for labour and for several kinds of social welfare is itself a hopeful sign. These agencies are doing constructive work in a manner which was not known thirty or forty years ago. These agencies have been of considerable assistance to many parts of the world which are underdeveloped and which are economically or technically backward. And it is not only these specialised agencies that are important. There are in many countries, including the United States, great Foundations—Foundations like the Rockefeller and the Ford Foundations, to name only two. These have many beneficent activities to their credit all over the world. The largest contribution that the Ford Foundation has made outside the United States is to India. Many of our constructive activities in regard to Community Development Projects, in regard to educational experiment and schemes of research are being carried on with the assistance of this Foundation. So, too, the Rockefeller Foundation has been of considerable assistance to us for many

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years in regard to public health. But leave these international institutions and Foundations alone. Take the common men and women of the world and their children. At times of famine in certain countries including our own, students in colleges and schools in the United States, gave up one meal a day, collected money and sent it to some area where there was famine. I know a recent instance in which in a small school near Washington, when the children heard of a crippled child in India who was without crutches, they gave up what they used to take at their tiffin time and from this saving they collected the money to send to this crippled child. This is only one small instance; but it is significant of heart speaking to heart, of mind speaking to mind across the ocean, not for headlines and publicity, not for getting rewards and honours; but because these little children felt a compassion for little children in other parts of the world whom they had never even seen. I am giving you only one instance of this character; but there are numerous such instances all over the world today. I put it to you that when you see such examples of selflessness and humane feeling, can we not say that even if our institutions fail, the human spirit can still rise above it? Social institutions represent our aspirations in a limited way. All the weaknesses of human beings are reflected in institutions. But in art, science, philosophy, religi the things of the spirit, human ings have achieved great thi and can still achieve gre things.

And finally, I should like to s one word. That is not in any m taphysical sense or in no myst way; but I believe sincerely th there cannot be peace in the wor unless there is peace in our ow hearts. This is an axiom whi we are apt to forget. In this re less world with its craving for ne sensations, its ambitions, its gre for power and wealth, we forg what the ends of life are. We fo get that people sacrifice their co forts, their happiness, their fami life for money and power whi are really the means to att those ends. I am not arguing th money is not important; I am n suggesting that we all become a cetics; but I do feel that there something in the wisdom of a ancients, to which we should l ten. We should recall the c message emphasising the freed of the human spirit and not l ourselves in the comforts th surround us. Let me in concl sion quote a brief passage fr Nietzche, the German philosoph He said, "Real peace must alwa rest on peace of mind, while th so-called armed peace, as it exis in all countries is the lack of pea of mind which does not trust i self, nor its neighbour, and ha from hatred, and half from fea does not down its arms."

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...t to him, Justice Sri M. C. ...gla, Chief Justice of the Bom... High Court spoke. He said:

...Justice M. C. Chagla's Speech

...O not think Mr. Munshi ever ...akes a mistake. But I think ...his time he made a slight ... he read the subject of the ...sium as "What is the Wrong ... the World?" The real sub... "What is the Matter with ...World?" Now making that mis... to use a legal expression is ...g the question". I am sure ... many of my friends here ...think that everything is well ... the world and that there is ... in heaven. To my mind ... is the matter with the ... is that there is nothing the ... and I will explain what ... I use matter in the mate... ...sense, in the sense of arma... ... in the sense of atomic re... ... and what is lacking in the ... and what matter it does not ... is in the sense of human ...ment and those things which ... the moral and spiritual sta... ...f man. When you think of ...e real matter with the world ...t humanity has lost its soul, ...has found nothing to take its ... When you look back, years ...hen men were religious, life ...very simple. You saw a ... in sharp clear colours; a ... was black or a thing was ...; an action was good or an ... was evil. You judged

Hon. Justice Sri M. C. Chagla, Chief Justice of Bombay speaking.

actions by the word of God. If you did good, you went to heaven. If you did evil, you burnt for eternity in the fires of hell, or, if you will believe in Hindu philosophy, you went through thousands of births till you purged your sins. Today you do not turn to the word of God; you go to the psychologist and you find out from him what are your inhibitions, what are your repressions. You judge your actions by social environments or economic conditions. The result is that man hungers for something outside himself. It is part of the essential nature of a human being that he wants to hold out his hands to the stars; but today he

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finds that there are no stars to which he can hold out his hands. And, therefore, men suffer from frustrations—frustrations, because of spiritual and emotional hunger. He suffers from fear, because he does not know what the future holds out for him. We have invented many labour-saving devices. Everyday some new labour-saving device is invented so that man should have more leisure. But the crux of the problem is that we do not know what we are to do with leisure. All the time we are escaping, escaping from ourselves, escaping from our problems, escaping from the future. We are rushing along; but we do not know where we are going. Humanity reminds me of a driver who has his foot on the accelerator fully pressed down but he does not know where he is going. Undoubtedly we are going very fast; but God alone knows where we are going. This is the problem of the individual.

Let us make a wider survey. Let us look at the political field. The world today is divided, I am sorry to say, by an iron, impenetrable curtain—a curtain which prevents human intercourse, commercial intercourse, cultural intercourse and keeps humanity divided into two compartments. We are often reminded that the world has shrunk; that you can get to a place today within two days, when, say 50 years ago it might have taken you two to three months. But has really the world shrunk? Is the world mor cessible today than it was years ago? You try and ge of India. Try to go to some You will need a passport; you need a visa; you will need fo currencies. I remember b 1914 if you wanted to go to cow, Peking or New York you to get into a boat and go t Nobody asked you why you going; nobody asked you much money you possessed. you possessed money, you spe and you went to any part of world. My friend, our distin shed Ambassador to the U States said that the world is ting more united. Is this un To my mind unity is that w makes human intercourse ea simpler, better; which bri people more and more in cont But today, as I said, there is ideological war dividing humani there is a political war divid humanity, and till we have brok down this war, it is futile to t of world unity.

Turn now to the economic s I should like to say that the r trouble in the world is t whereas we have mastered t means of production, we h failed to master the means of tribution. I really think there enough in this world to go ro for everybody. And yet what happening? I will give two stances, which, to my mind, very shocking, which makes e human being ashamed of him I read the other day in the *T*

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...dia a judgment delivered by ... distinguished Judges of Alla... High Court, that a father ... to stab five of his children, ...use he could not see them ...ve. One died and four just ...ped, and he was tried for mur... We had a case in Bombay ... other day where a mother—a ...her if you please—tried to ...n five of her children, because ... could not see them starve. Is ...t something very wrong with ... world, where on the one hand ... find men rolling in wealth and ...ry and on the other hand a ...stly scene like this, a father ...g to stab his children, a ...her trying to kill her children? ...refore, unless we learn to ...g about some accord between ...duction and distribution, un... we could see and feel that ...y human being in this world ... the bare necessities of life, ... whatever we might talk of ...nomics, of high politics and ...nomic policy, it is all wrong.

...urn finally to the social side. ...ll, I do not intend to examine ...ety outside India. Let us un...stand our own society. Now, I ...k society is distorted and out ... joint unless there is equality. ... want first of all equality bet...en the classes. You want a ...mplete absence of what our ...me Minister called, "casteism". ... in India we have suffered ... centuries from the curse of un...chability. I agree and we ...uld feel very proud, that by our ...stitution and by our laws we have eliminated untouchability. But it is one thing to have a legal concept and an entirely different thing whether your social institutions correspond to that legal concept. But in some parts of the world Society is in advance of Law. In other parts of the world Law is in advance of Society. In India, to my mind, Law is still in advance of Society. Society has to catch up with Law and till Society catches up with Law you will have this inequality which results in a distorted society.

Turning to relationship between men and women, unless you have men and women equal, unless you give women equal opportunities, unless you look upon them with the same respect, society cannot be considered progressive and advanced. Again, we have made tremendous legal strides in recent years. In the Hindu society, we have done away with polygamy; we have introduced divorce; we have given the rights of succession to women. Under our Constitution a woman is the equal of man and she can aspire to any high office. But it is not enough. To my mind, a woman will never be the equal of man unless she is economically independent. Today a woman is naturally dependent upon her father or her husband. A young girl in a family has got to think of matrimony, for she has no other future. That is not equality. Till you evolve a society where a woman is as economically independent as man, it is no use talking

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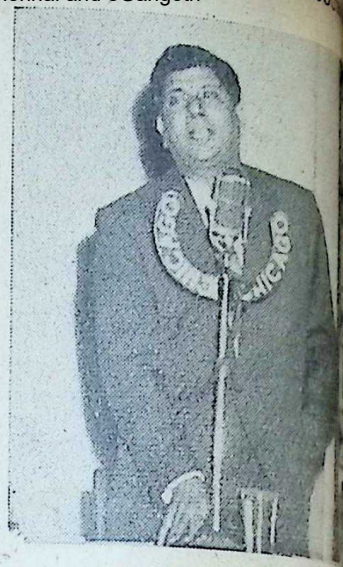
of equality between men and women. The dice will always be loaded against women. If she is economically dependent, naturally she will be dependent upon man. For centuries we have looked down upon women. It has been said that our civilisation is a man-made civilisation. It is said that our Laws are man-made, and when women say that, I fully sympathise with them. We have treated them as "baggage", something that does not matter in society. Only man, the proud man, matters in society. Of course, things are changing but they have not sufficiently changed.

Ladies and Gentlemen, you might tell me that after all what is wrong with life is that it is not something wrong with life; but it is something wrong with the liver. Well, I plead guilty to the charge. You may say I have given a very dismal picture both as to the position of the individual and of society; but I think, unless we frankly face what is wrong with the world, we will never be able to arrive at a solution of the world's problems. The only way to solve the problem is first to understand it, and the main disease from which humanity is suffering, to my mind, I repeat, is the spiritual disease. Till we find a solution for that, till we give to humanity something which humanity has lost (not religion, I do not believe it) but something to satisfy its spiritual craving, its emotional craving, we will ultimately find, as



Sri Frank Moraes, speaking.

our Ambassador has rightly s "there is no peace within." Un there is peace within, there be no peace without.

After Dr. Bhabha's speech,* Frank Moraes, Editor, *Times India* said in a short speech:

Mr. Moraes' Speech

When the invitation was levelled at me, I might say, I very much like the American millionaire who was once threate by a gangster, and the gang sent him a note saying, "Eith you pay me 50,000 dollars o kidnap your wife," to which millionaire answered, "I have

* We hope to be able to publish authorised version of the speech Dr. H. J. Bhabha, Chairman, Atom Energy Commission in our next issue.

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dollars, but I am interested ... proposition." (laughter). ... afraid I have not the requi... knowledge but atleast I can ... to have a certain peren... interest in this subject, and I ... want to talk for a very ... time.

... like to tell you an anec... which concerns my last in... with Gandhiji which took ... at Pondicherry some years ... when I was not an Editor but ... respondent, and I remember ... terview took place at night. ... on the floor by the light of ... lene lamp one thing he said ... and I noted it in a book and ... always stuck in my mind; ... thing he said, which was ... imple, and I think, very ele... was this. Talking about ... things, he said, "The means ..." He repeated the phrase, ... I remember and recall; ... this he has often written): "Right means make the right ends." That was what he said. And I think that, in a sentence, sums up really "What is the matter with the world?"

We all talk of peace, of goodwill, of fellowship among men, and we adopt various means to reach that end, and I think it is because the means do not approximate with the ends we have in view, which are perfect. I think Gandhiji was quite right when he said that night that the means matter; that "right means make the right ends," and I think that is really the basic answer to a very elemental question "What is the matter with the world?" or "What is wrong with the world?". We put this stress on ends and not on means and we put this stress on rights and not on responsibilities. And really after all that has been said that is all I have to say this evening.

Sri K. M. Munshi's Speech

K. M. Munshi who spoke ...:

"HAVE a very pleasant duty ... perform, and that is on be... of the Bharatiya Vidya ... and myself to thank the ...uished speakers for the ... brilliant exposition of the ...ficult problem before us as ...hat is the matter with the ... I take this opportunity ...rely to thank them but to ... them that all of us are very ... benefited by what they ...ated and the manner of the approach to the very important problem before us. After all that has been said, I would like to make a very short speech. And in answer to my friend Mr. Moraes about leaving me, a politician, to answer, I can reply by one word: What is the matter with the world?—Everything.

What is the matter with the world? If I am a very successful candidate in the elections, I will say "Nothing." I will myself rest content with making a short speech, had I not had a very bitter

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experience by making a short speech. In 1932, in the Bijapur jail I was put up before a Magistrate, and there I made the shortest speech of my life, when he asked me, "Mr. Munshi, Guilty or not guilty?" Whatever possessed me I do not know, but I made the shortest speech in my life: I said, "Guilty".—"Two years' rigorous imprisonment and Rs. 200/- fine." From that day I swore never to make a short speech.

The ailment which the world is subject to is well-known to most of us, at least in symptoms, and the learned speakers have already dealt with the various aspects of it. I would like, in my own way, to give you, what might be called, the "historical perspective" of what is the matter with the world. It may be a description of symptoms. It may be a matter of clinical examination; but they are undeniable facts.

At the end of the Victorian Era, the Boer War was waged to secure British predominance over the Boer Republics in South Africa and thereby to secure freedom and equality. The war was won. The Boer Republics are now independent of Britain; they have forced upon their people cruel racial conflicts to deny equality and freedom.

9,700,000 men were killed in World War I, the aim of which was to destroy militarism, to end all wars and to make the world safe for democracy. The war was won; bankruptcy followed in several countries; German militarism grew even more formidable in 1914; democracy lost its of mission and retreated th out half the world.

Between 1920 and 1939, h able men pledged themselve 4,568 treaties of peace. The men tore them to pieces fought World War II, in 54,800,000 men and women were found missing, or were sumed dead. For every man died, was wounded or lo mother, a widow or a sister left heart-broken, and in cases, one child became dest

The War succeeded in di ing one totalitarian power to birth to another more pow one. The result? Half the w gone bankrupt; localised wars a universal cold war; a w more re-armed than ever be the dread of atomic warfare universal destruction; and w of all, the break-up of the sanc of life, which the seers had ta centuries to build up; and a less challenge to all the thing the Spirit.

Over six million Jews were terminated by those who swore the Prince of Peace. Colo men are being killed, burnt o prived of their human rights make the world safe for the w man pledged to freedom. C centration camps flourish and tical rivals are being physi liquidated in parts of the w claiming to be civilized.

Uncounted millions were sl down during the last twenty y

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parts of the world in the of a new philosophy of life four-and-a-half millions of had to flee from Western an and about four millions had to leave their homes in Pakistan.

a few weeks back, in Hun- about 30,000 men and women shot down for seeking free- and 100,000 uprooted.

some so-called advanced ies, for instance, juvenile has been the rage of the Horror comics, circulated in s of copies, are destroying hysical and spiritual founda- of the rising generation. The wood culture, exported to ent lands, invests vulgarity rime with a fascination too rful to be resisted. Freud his followers, who occupy pla- of importance in almost university in the world, found a valid psychological e for every moral lapse, thus guishing the sense of moral nsibility in man.

ctity of life has disappeared. y part of the country, Uttar sh, two educated boys killed ndies to steal a watch worth w hundred rupees to redeem ycle. Stabbing of examiners eachers is not uncommon in al parts of the country.

ese are the signs that the istic culture of the West has completely undermining the ical and spiritual basis of man. r the materialistic interpreta- of history, the mechanism of production and distribution becomes the final law of human progress. The idea of the totalitarian state makes human individual of no account whatsoever. Power superiority of a few monopolists of the instruments of propaganda and destruction alone counts.

What is wrong, therefore, with the world is that the hedonistic culture of the West has caught the human mind in its grip; that powerful engines of propaganda work to undermine individual growth; that powerful states use all their power and ingenuity systematically to destroy the ethical and spiritual basis of society.

Is there no cure? If there is no cure, men are no more than insects. Mass suicide is perhaps the only exit out of a fruitless existence.

But those of us who have faith in the divine order of things can never believe that this is the end of all things. What is needed, therefore, is not merely to revive the old ethical and spiritual standards of individual and social life. The standards must certainly be reshaped to suit modern minds and to combat this danger with greater efficiency. We have to discover that Love, Beauty, Peace, Truth and Freedom are values fundamental to man; that they are emanations of the Spirit; that no religion and no movement, no doctrines of statecraft and no theories of social welfare, which do not directly help the realisation of these absolute values have any

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meaning or value; that men must be for ever ready to vindicate these great values by refusing to submit to the slavery of mass propaganda or, endless flattery so closely associated with power, nor should men bow their heads to forces or movements which hinder the dignity of man. Unless, therefore, those who have faith in the Spirit of man are prepared to face this great danger and to suffer, and if need be, die in its vindication so as to revitalise the Law of the Spirit, the world faces certain doom.

But if the dangers are great, there are signs of a new redemption as great. In the case of Egypt, we saw a world conscience coming into existence. Then we saw in Hungary suffering in search of freedom, self-invited. And this deeply stirred the hearts of the world. And in most co even where there is an taboo on religion, the sp man is anxiously in search new light which will take th God. In spite of everything gious fervour, even in R could not be suppressed. tianity has been resusci though only in a feeble way in Poland. Buddhism is rece a new interpretation and p ing new inspiration in some c tries in Asia. In a city like you may not see as clearly who constantly tour in the i ior, do, that the religious spir India is undergoing a mig transformation, a process of fiction, and a new and enlighte search for the life of the S has begun.

That way lies the remedy to the world of its ills.

Narsi Mehta Jayanti

"WE may well ask what place does Narsi Mehta occupy in India or the perennial life of the whole world. The answer is this: Narsinha's unique contribution to the world is that God himself responds to the call of the devotee and comes with break-neck speed to help him. This is a conception which you will not find anywhere else in any religion of the world," observed Sri K. M. Munshi presiding over the 500th Anniversary celebrations of Bhakta Narsinha. The meeting was held at the Bharatiya Vidya Bhavan under the joint auspices of the Bha and the Gujarati Sahitya Pari on Sunday, 17th February, 1 Continuing Sri Munshi said: a great poet who has influen the lives of generations of peo Narsinha is unequalled. T glorious age abounded in Tit Amongst them Narsinha occup pride of place. His greatness in the path of complete dedicati that he bequeathed to us."

A true devotee believes, said that the Lord is everyth *(Vasudeva Sarvam—Gita)* and completely merges in the G head and becomes an instrum

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...vine dispensation, as preach-
...Krishna in the *Gita*. *"Nimit-
...tra Bhava Savyasachin!"*
...sentiment was experienced
...yasa and other sages. Nar-
...belonged to their order.
...cording to the promise given,
...Lord appeared in a variety of
... and forms on the scene
... anarchy due to irreligion
...illed.

...the middle ages, when the
...es were defiled and big holo-
...s took place, a tide of devo-
...swept over the whole coun-
...nd the Lord appeared in the
... of the Bhakti cult. Ascetics
...sannyasins saved us in the
... of our peril. Bhakti Cult
...ed every place and we were
...d from utter destruction. In
...y region of our great country
...s like Surdas, Tulsidas, Vidya-
...Mira and others sang about
... Amongst them the powers
...Narsinha's complete identifica-
... were great. He has sought
...ge at the lotus feet in the ful-
...of his being.

...en the age changed and dif-
ferent needs arose, the promise was fulfilled by the advent of Ramakrishna, Vivekananda, Aurobindo, Gandhiji and Karma Yoga came to be considered as the most effective instrument as propounded by Tilak.

Thus Narsinha is great amongst the great saints. He is the sun shining brightly in the era of Devotion and in offering him our hearty offerings, we do not pay homage to any particular religion but to the abiding culture which has been the soul of our people at all times.

Prof. J. H. Dave sang Narsinha's famous poem *"Sukh Dukh Manaman na aniye"* and Messrs. Ramprasad Bakshi, Prof. Gaurishankar Jhala, Prof. K. B. Vyas, Pandit Prabhakar Mishra, Sastri Maheschandra, Sri Nalin Bhatt and others spoke on the different aspects of the poet-devotee's life.

Sri Popatlal Shah thanked the President and speakers and all those who participated in the celebrations.

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Cultural Programmes

Below is given a report of the cultural programmes organised on the occasion of the Bi-decennial celebrations. The report is by Sri N. T. Khandwala, Jt. Hon. Secretary of the Bhavan's Kala Kendra and one of the Secretaries of the Bi-Decennial Celebrations Committee.

—Editor

As part of the Bharatiya Vidya Bhavan's 20th Anniversary an attractive eight-day cultural programme was also arranged. Art was represented in its three important facets, namely, Dance, Drama and Music. The venue of the cultural programmes was shifted from the Bhavan's own Sabhagriha to the newly built Open Air Theatre—Rang Bhavan —at Dhobi Talao to enable a larger number of audience to witness these performances. The experiment was partly successful, but the celebrations did suffer in the open air, particularly, due to the inclement weather, although the performances there were attended by large and distinguished audiences and they were very well received.

On the first day, the Kala Kendra presented the 'Songs of the Month' a feature introduced by them about a year back in which songs of a particular poet are selected and rendered into music with the help of Orchestra. This has helped bringing out talents in voice also in direction, apart from ing much-needed encouragement poets. The present 'Songs of Month' were from the poems Sri Avinash Vyas to wh goes the major portion of credit of making Gujaratis mu minded. In him we have rare combination of a Poet a Music Composer and his so have a lift which takes the a ence with it. He was ably ass ed by Sri Purshottam Upadhya Sri Pinakin Shah, Sri Manna D and Smt. Kokila Joshi. The no ble feature of the performan was the melodious voice of Sr Sulochana Vyas.

On the second day of the fe tival, we had Kumari Chandr lekha of Madras who gave a Bh rata Natyam recital for over tw hours and a half before a distin

A view of "Songs of the Month" by Avinash Vyas and party. Sri Avinash is at the extreme right.

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ene form "Dr. Madhurika".

l gathering including Shri t. Munshi. This young and ing danseuse thrilled the ce with her exquisite *Abhi-* and *Nritya* which was dis- ed by masterly *talams* and grace. While strictly adher- to pure classical traditions, ave full play to her persona- ithin these limits and inspite highly codified art, she was al in her interpretation of ngs and the different moods. foot-work was superb and at the tempo was breath-taking. er items drew applause of diation but the one that was most was her interpretation *rarasa Sloka* in Sanskrit in she portrayed Lord Rama in ent moods. With her mobile ssion and her undoubted mic talent, she was able to out realism in this portrayal. moved from one mood to an- and covered all the nine s. This was Chandralekha's performance in Bombay and lasting impression on people who recognise in her one of the finest and fascinating exponents of classical Bharata Natyam.

The celebrations were represented in the field of Drama by the staging of two plays—"Dr. Madhurika" an original play written by Sri K. M. Munshi and "Naso she has left a most favourable and Goso", adapted by Sri Dhansukhlal Mehta.

"Dr. Madhurika" by Sri K. M. Munshi dealt with the social problem of emancipation of womanhood and posed the question "Where lay a woman's first duty, to her career or to her home". The play was directed by Adi Marzban and featured some very well-known artistes of the Bombay amateur stage. Amongst those who particularly made their mark were Chandrika Thakore as Dr. Madhurika and Oliver Desai as her husband.

A complete contrast, the second play "Naso Goso" was a fast mov-

A Scene form "Naso Goso"

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ing hilarious, farcical comedy, dealing with the misadventures of a Headmaster of a mofussil school and his city born and modern wife who, previous to her marriage, had been a very well-known actress on the college stage. This play was also directed by Adi Marzban and was produced with the slickness and fast pace that a subject of this type demands. Amongst those who gave notable performances were Rashmi Shah (as the Headmaster's wife), Chandrika Thakore (as Jamuna Kaki), Chandrakant Sanghani (as Diwan Bahadur Shastri) and Lalu Shah (as the college boy friend and now an Army Officer on leave).

These two dramas presented in the Festival testified to the policy of the Drama Section of the Bharatiya Vidya Bhavan, Kala Kendra, to set up a standard of good theatre in Bombay. They were very entertaining.

The Kala Kendra has attained a high standard and earned a great reputation for its dance-ballets. In this festival, they presented three ballets, "Nur Jehan", "Ram Shabri" and "Narsaiyo". In "Nur Jehan" an experiment was made in selected were from Venibhai Purohit, one of the outstanding poets of Gujerat. His poetry is marked with deftness and seriousness and woven beautifully into wordy patterns and have great literary value. The songs were rendered into music by Sri Ajit Merchant and Party. The outstanding contributions in this were of ... chana Chavan and Dilip Dha...

The other musical progra... was 'Swar Lahari'. The ... presenting it in the opera styl... apart from music and dance... logues were included. This ... found to be a welcome cha... The songs for this operetta ... written by Sri Avinash Vyas ... the music was also directed ... him. The dialogues were by ... Gunvantrai Acharya. Dance d... tion was in the hands of Sri ... gendra Desai. Settings by Ch... were very attractive. The m... was enchanting. There were ... dances on the style of Bhara... Folk Dances of Punjab. Yo... and talented Asha Parekh pla... the part of Nur Jehan fittin... and her Kathak dance was ... pressive. On the whole, the ... retta proved to be very popu... with the audience and it will ... be surprising if there are many ... peat performances of this.

'Ram Shabri' has been too w... known to be reviewed. This i...

A Sidwar form "Nurjeh..."

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Scene from "Narsaiyo Bhakta Harino".

has been performed for more 50 times in Bombay and has performed in many parts of both in the North and South everywhere it has proved to very popular. It is a ballet on the life of Rama and his ing with the Bhil Saint Sha- For the benefit of the cos- olitan audience, the music of ballet for this performance kept in Hindi instead of the Gujarati. The songs and are by Sri Avinash Vyas. Yogendra Desai is in charge dance direction and also the ction.

the last day, Kala Kendra nted 'Narsaiyo, Bhakta Hari- a ballet based on the life of saint and reformer of Guja- whose famous song *'Vaish- Janato...'* was a great fav- e of Mahatma Gandhi. The and music are of Sri Avi- Vyas. Some original verses Narsi Bhagat are also inter- in the ballet. The "Raas Dulari", a very popular ballet of Kala Kendra is interwoven as a dream sequence. The music is both enchanting and uplifting. The atmosphere created by the ballet is very realistic. Sri Yogendra Desai who plays the title role of the poet-saint gives a very convincing and natural portrayal.

The *Raas* and *Garabas* were outstanding features in this ballet and helped in creating an atmosphere of the Harijan Vas. Kanak Divecha as 'Ram Mandalik' was impressive. The music side was also ably represented by Sulochana Vyas, Kokila Joshi, Purshottam Upadhyaya, and Pinakin Shah. This ballet also has a great promise of many repeat performances in Bombay and also in Gujerat and Saurashtra, the birth-place of the poet.

The Rajyapal of Uttar Pradesh, Sri Munshiji, was pleased to award medals of merit to the following artistes of the Bhavan:

Drama Section:

Gold Medal: Smt. Chandrika Takore.

Silver Medals: Kum. Rashmi Shah, Kum. Bharati Kapadia, Smt. Piloo Wadia, Sri Dinshaw Daji, Kum. Aaloo Pawari, Sri Sirish Master.

Dance Sections:

Gold Medal: Kum. Kanak Divecha.

Silver Medals: Kum. Lina Shah, Kum. Asha Parikh, Kum. Ila Kotari, Sri Shyam.

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Sri Navin T. Khandwalla proposing a vote of thanks at the close of the cultural programmes

Music Section:

Silver Medals: Smt. Sulochana Vyas, Sri Pinakin Shah, Sri Purushottam Upadhyaya.

More than 300 artistes had participated in this festival and the number of workers was legion. The stage was managed by Sri Govardhan Panchal. On the publicity side, Sri K. K. Lala, Sri C. H. V. Pathy, Sri Padmakumar Joshi, Sri Mahendra Mehta, Sri Shantilal Shah and Sri Sista rendered useful services. The volunteers were in charge of Smt. U Shah and the arduous work managing the auditorium night after night was done well. T outdoor publicity etc. was mad ed by Sri I. M. Choksey and Jayakar.

Thanks are also due to all staff members of the various partments of the Bhavan who in very hard work.

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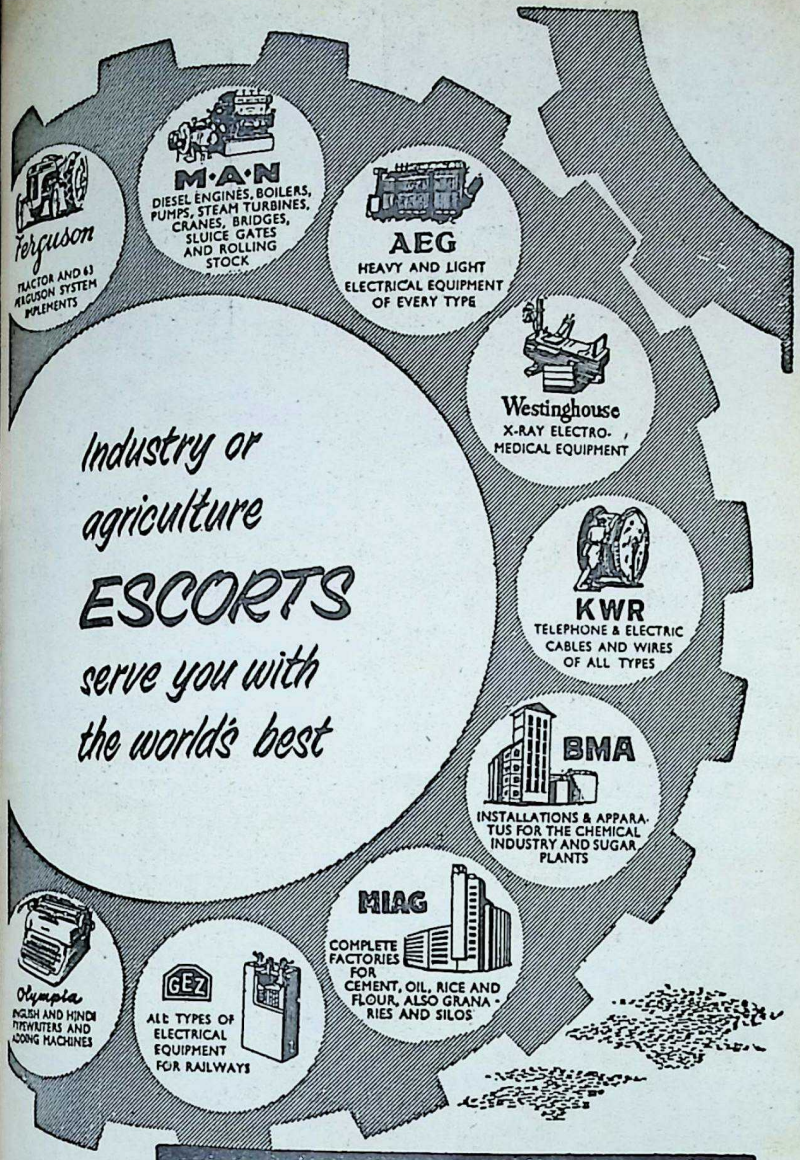
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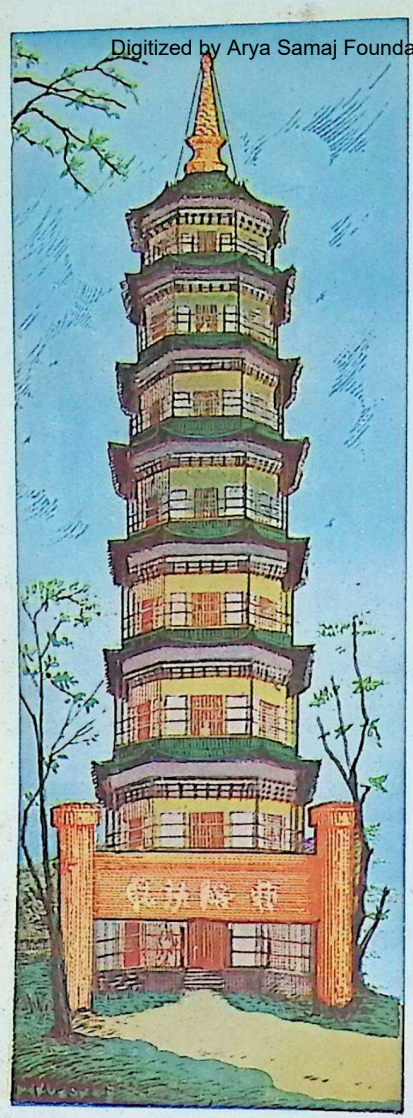

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HAVAN'S JOURNAL

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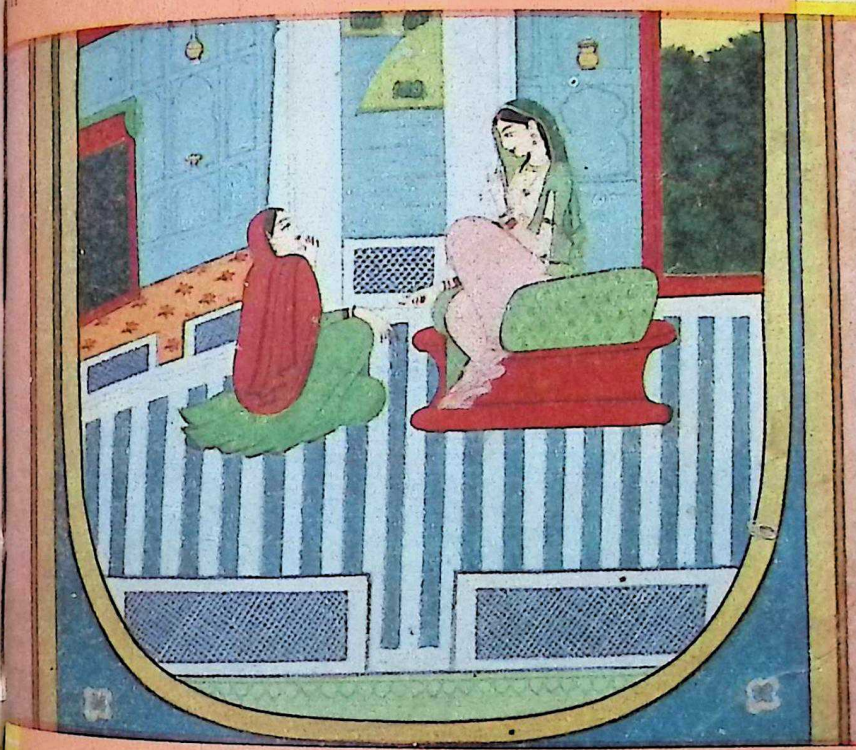

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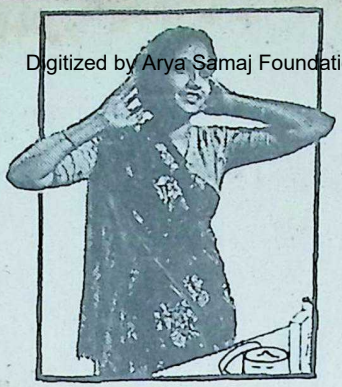

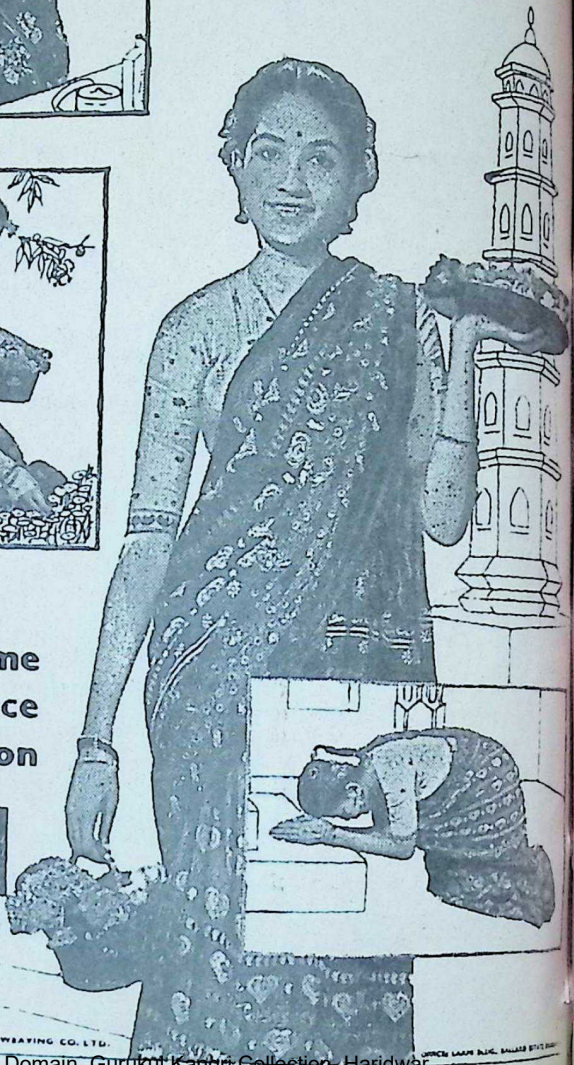

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BHAVAN'S JOURNAL

MARCH 24, 1957

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FRONT COVER ILLUSTRATION :

Painting showing Radha seated on a wicker stool and supported by an embroidered pillow. She seems absorbed in answering a question put by a lady seated in the foreground.

(Kangra School, 19th Century)

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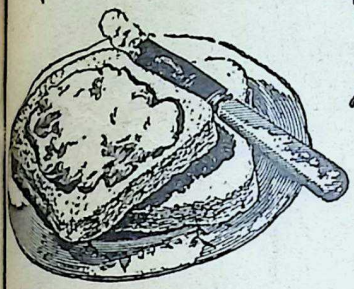

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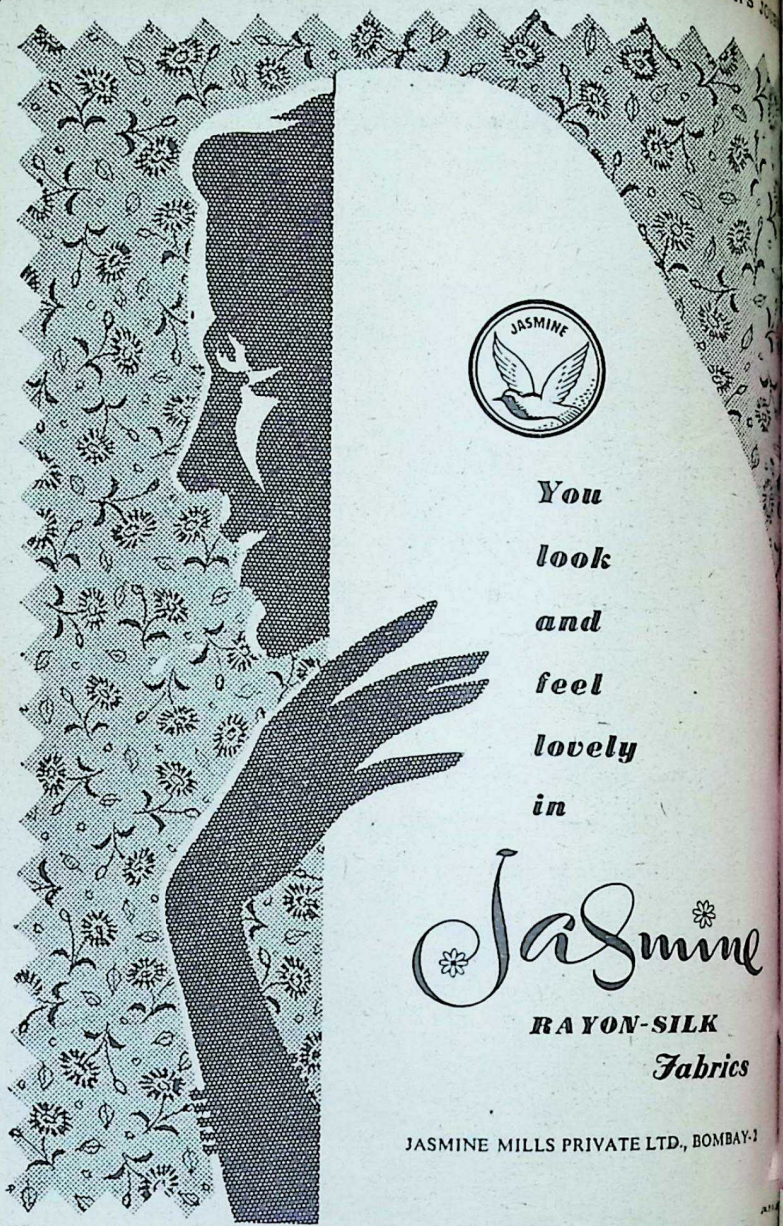

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—*Rigveda*, I-89-i

[MARCH 24, 1957

II, No. 17]

WEALTH THROUGH PATH OF LAW

परि चिन् मर्तो द्रविणं ममन्याद्
ऋतस्य पथा नमसा विवासेत्।
उत स्वेन क्रतुना सं वदेत
श्रेयांसं दक्षं मनसा जगृभ्यात्॥

Let a man think well on wealth and strive to win it
by the path of Law and by worship;
And let him take counsel with his own inner wisdom,
and grasp with spirit still greater ability.

—Rigveda, X. 31.2.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 123

★ RAJAJI ★ RENUKA, THE MOTHER
★ THE POET OF THE LONGING HEART

Raj Bhavan, Lucknow
MARCH 24, 1957.

MY YOUNG FRIEND,

I SPENT a whole week, from the 21st to the 27th of December, 1956, in Agra, now, at least in parts, a cleaner and better-looking city than when I was there in 1952. It was the Convocation Week which in Uttar Pradesh becomes almost the city's annual festival. There are functions, morning, noon and night, where citizens, teachers, students and visitors mix freely and happily, unless the student population happens to be in a resentful mood. But I have never found the Agra students in that mood in any of these five years.

During the last four years, Agra University, the biggest in the State, with over sixty affiliated colleges, has not only been transformed constitutionally, but substantially.

When I was there in 1952 I had an interesting story. The Vice-Chancellor had invited the University Commission to visit Agra and was met with the query "What should we come to see? The Registrar's office?" This have changed since then. Now the University has a vast and well constructed Library, an Institute of Social Sciences and the Hindi Institute. I was very happy to see that during my term these two Institutes, in which I have taken such an interest, have started working so well.

The Hindi Institute, which began its work in July, 1955, has taken to research, publication, teaching and the collecting of manuscripts. It has eighteen research students preparing for Ph.D. and one for LL.D. Its Magazine — *Bharatiya Sahitya* —

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any Indian Language. Besides
sh, Sanskrit and English, it
shes Gujarati, Marathi, Tamil,
egu and Kannada. It therefore
the makings of a National
guage Centre.

st year's Convocation was
morable. The most notable
g about it was having extract-
Rajaji from his cloistered sec-
on in Madras to come and deli-
the Address. He is now 78,
his mind is as clear as crystal
his speech as incisive and con-
trated as ever. He blazed a
trail in his Convocation
ress. He did not refer to
usual themes—the falling
dards, the need for a new edu-
nal outlook, the indiscipline
ng students. He concentrated
ne point: the great void which
are creating in the minds of
rising generation by denying
a religious background. He
that just as we express our
ghts and aspirations in our
her tongue, our children
uld acquire an ethical and
itual background through
r own religion while still
g. Everyone bewails this de-
in the modern system of edu-
on, but where is the educa-
ist who will frankly confess
truth and restore religion to
proper place in the schools?
the religion of the narrow
atic, but the faith in one's own
gion associated with a broad
rance for every one else's in a
mon approach to God.

The New Age wants men of character and determination; but it is forgotten that the source of these is faith, which never comes without a living belief in God.

★

On the 25th of December I inaugurated the Indian History Congress. What I said then has been reproduced in Kulapati's Letter No. 117. The President, Narendra Nath Law, dealt with an interesting subject— a comparative study of Noah's Flood as known to the Hebrew and Sumerian mythology, and Manu's Flood as known to the Brahmanas. This Flood from which we were saved by God in the shape of Divine Fish, has been one of the treasured memories of mankind. I am not interested in the question whether it happened or not, and if it did, in what way. But I would have liked to be in the place of Manu: everybody drowned except myself; the Divine Fish leading my boat across the Floods. Then the Fish halts; out I step; waters are all around me, but receding; land is visible; birds have just begun to fly; there is nobody but me. Then will begin my pain and anguish.

Noah, at any rate, was happier than Manu. He carried a male and female of every species in his Ark; so he had not only a wife, but some company to talk to; lions to eat the cattle; alligators to eat the fish. But Manu was alone. How he got a wife is more than I

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can understand. He must have felt miserable till he got one.

★

I went to Renuka. About twelve miles from Agra, going towards Mathura, you turn right for about a mile to find yourself on the banks of the Yamuna. Old, beautiful trees; broken ghats; an air of peace and space; a temple of Parashurama; a mound, which looks as if it covered the site of some pre-historic Aryan settlement, with a temple on the top dedicated to Jamadagni and Renuka, Parashurama's parents—the first of its kind I have come across.

Every inch of this spot is full of associations which I have loved from infancy and which I have woven into stories. Here, they said, was the *ashrama* of the Sage Jamadagni. Here lived Renuka, the ancestress of all loyal wives and loving mothers. From here, I was told, the mighty Parashurama, God incarnate, with a battle-axe on his shoulders, went forth to destroy wicked kings. The place where the worst of them—Sahasrarjuna—was killed was only a mile away. And Parashurama, said a village guide, lived here happily. I reminded him that having conquered the earth, he gave it away and retired to Konkan, which the Sea obligingly brought up for his benefit.

The personality and exploits of Parashurama are part of India's millennial memory. The ruins of temples dedicated to him all over the country show that at one ... his worship must have been ... spread. There is a Parashur... Kund in East Assam; a Himal... peak is named after him. ... Lakes in Kurukshetra are assoc... ed with his exploits. Many pla... on the West Coast, from Cam... to Cape Comorin, keep his mem... alive. There is a temple of P... shurama at the spot where ... Narmada meets the Sea. There ... the Parashurama Kshetra ... Bombay. He was the guar... deity of Shurparekha (mod... Sopara), once an internatio... port. Many castes claim descen... from him. But here in Renu... twelve miles from Agra, eve... thing connected with him is viv... and they talk about him as if ... had lived here only fifty years a...

This picturesque little pla... seems to have seen better time... The ruins of the ghats show th... before the age of railways a... well-constructed roads, when th... Yamuna was one of the waterway... of the North, Renuka was a tow... of importance.

I have often thought of the un... que place which Renuka occupie... in Indian memory. Apart fro... Amba, the Mother aspect of Shakt... she is the only goddess to who... shrines were built for centuries i... many parts of the country. Like... Mary in the Christian world, she... shares the honour with us of be... ing the Mother of God. She was ... the devoted wife who cheerfully ... allowed herself to be killed by her ... son, in order to obey the mandate ...

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Lord. The dutiful son not obeyed his father's cruel man- but ultimately induced him vive her; and Parashurama, few figures in the collective ry of mankind, is known to ure as the son of Jamadagni Renuka.

I climbed the mound on the Temple of Jamadagni Renuka stood—I thought of of what she must have been; e affection with which she have enveloped her son and disciples; what passionate of purity and loyalty she have possessed to offer her willingly when her husband ured a suspicion against her; what indelible impressions her nal love must have left on enerations who knew her, so succeeding ages have come to upon her as the mother *par ence.*

m Renuka we went to Sur a couple of miles away. y, the road was good. In t ran along the margin of a water lake. Back again on nk of the Yamuna we reach- e little hut, recently repaired, e, in the sixteenth century, bhacharya, the great religious ner, met the blind Surdas o inspired him with devotion every day the poet composed g on some aspect of Sri Krish- ife. And what songs! North n literature is dominated by das, Surdas and Mirabai. Tulsidas has an epic vastness. Mirabai's small embroidered songs touch the heart. But Surdas has a range of lyric emotion unparalleled in the world's literature. His word-pictures are homely. Cows coming home and awaiting Sri Krishna; cowherdesses anxious to churn milk; naughty Krishna stealing butter; the sports of Sri Krishna and the Gopis. With loving delicate touches, Surdas drew the portrait of Sri Krishna as a child, as a boy, as a lover, as the mighty hero in Dwaraka pining for His Gokula.

Surdas, above everything else, is the poet of the longing heart. He has described, as has no one else, the mother pining for her son. He has sung of breaking hearts; of the love which waits for the lover who never arrives; of the tragic wistfulness of the *gopis:* how the memory of the divine cowheard, with whom they sported in his childhood is still poignantly fresh; how their hearts still bleed with the unforgotten agony of parting from him; how their eyes have, all these years, thirsted for a sight of Him—a hunger never destined to be satisfied: *akhiyan haridarshan ki pyasin* "Never, never, will our eyes see their Lord again, those that was the only purpose for which sight was given to them." *Naina bhaye anath hamare.* "For us the waters of the Yamuna flow in vain; in vain do birds sing; in vain the bees flutter over the lotus; even the rays of the moon flaming

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like those of the sun, continue to scorch our desolate hearts."

This wistfulness is not one-sided. The poet sings of Sri Krishna, accepted as Lord on earth with the fate of kingdoms in His hands, unburdening his secret longings to his friend Uddhava :

"Uddhava, I can never forget Vraja;
Nor the nose-ring of Radha;
Nor the loving cows;
Nor the *gopis* with whom I played."

The poet's devotion has not the possessiveness of Narsi Mehta or Mirabai. It is characterised by an overwhelming humility. One of his finest, most prayerful songs runs as follows:

"Lord, thou hast rescued the lowly in distress,
Lord, thou hast been the joy of those who have been saintly."

After citing classic instances, in which the Lord helped His devotees, the poet winds up on a pathetic note:

"When Dushashana, as the full assembly looked on,
Began to disrobe Draupadi,
In piteous accents, she cried out to the Lord.
'Krishna, Krishna.'
Then Hari, thou didest come to
rescue,
Clothing her with raiments.
Lord, now before thy gaze stands
blind beggar, Surdas."

I wish I could convey the pa
and the beauty of the original
my poor, halting English.

★

Then we had the Dayalbagh
men's Training College giving
the annual entertainment—a
one, which I shall miss when I
no longer in Uttar Pradesh.
has become a part of the ann
ritual during my visit to Agra.

The two young ladies, who u
ally played the rustic women
the hilarious delight of the au
ence, this time played middle-cl
women. But they continued
quarrel in spicy dialogue to th
hearts' content and to our endl
delight.

Yours sincerely,

Let your precepts be strictly consistent with what you practise in your day-to-day life, as none are going to be benefited by your harangues on matters which were never your experience.

—Sri Chaitanya.

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right thinking, prayer & meditation . . .

GUIDING STARS OF LIFE

Swami Anandacharya

F we are to start a new world we must begin with new ideals. If we are to enjoy the blessings of a spiritual civilisation we must begin by leading a really spiritual life today and this will involve us in a great fight between the forces of material civilisation and those of ideal civilisation.

Unfortunately these forces have been working from the earliest times. In the ancient Iranian texts we find mention of the fight between the power of light and the power of darkness, and in the Hebrew Scriptures there is the fight of the divine with the non-divine. So that from the remotest times mankind has been aware of this dark and hopeless fight between the powers of good and evil, and even to this day it is going on over the whole world.

But still we must not lose heart, and we must begin anew. We must fix our eyes on the future and hope that by living a right life, thinking right thoughts and making right exertion we shall be able to change the very substance of the world and thereby make of it a habitable world, habitable for good spirits.

How shall we begin this arduous task? We must begin by thinking, begin by prayer, begin by determined meditation. These three—thought, prayer, determined meditation—are the angels which guide the stars of our life. The Yogi's constant companions are these three—right thinking, right prayer, right willing.

What is right thinking, right prayer, right willing?

Right thinking is that which God says is right, right prayer is that which pleases God, and right willing is the very mother of salvation. When a man's thinking is right, praying is right and willing is right, then his body becomes transfigured. All the evil forces in his body become transmuted into forces of good, and his body becomes the virtuous wedded wife of his soul. Out of this union is born the offspring that shall change the dark things, and reform the evil ideas, of this world. Right thinking therefore is the very fire which burns all evil.

You will ask: "How shall I learn to think right thoughts?" If you really and sincerely wish to think

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aright you will know how to do so—all knowledge will come to you from the depths of your heart. And think of the result. If one man sits alone and thinks right thoughts, thousands of others in different parts of the world will feel it, they will feel the life-giving vibration of his right thinking and unconsciously their thoughts will be reformed. In time they will begin to pray rightly and then they will learn to wish rightly.

When a man makes the opposite resolution he becomes famous in the opposite way. When a man renounces greed and the murderous instinct, that is to say, when he becomes charitable and forgiving, then he becomes a leader of the good men of this world. That which constitutes the first step to higher life is therefore renunciation of greed and renunciation of anger. As soon as you renounce for ever greed and anger you develop simultaneously the opposite virtues of kindness and forgiveness.

Indeed there is no other way of becoming better than by becoming kind and forgiving. A man who has become kind and forgiving has already advanced far on the path called Right Thinking.

Then we have to consider how we can pray rightly. Most people only pray for worldly prosperity. If you had a thought-stethoscope and you took it to the temple with you on auspicious days when many people congregate for pr... er, then you would hear that one was praying for a bull-calf, another for money, another for success, another for the death of her husband, so that she might marry a new man, and so on.

But there is a Yoga way of hear... ing others' thoughts and the Yogi knows that the prayer of the ordinary man is for cattle, money and the vanquishing of his enemy.

But the man who will lead a noble life will never pray for these things. He knows that he already has all those material things which are necessary for physical life, and he prays for wisdom, he prays for holy fire, he prays for a sympathetic heart which will feel for the whole world. This is Right Prayer.

And you will find that when a man knows how to pray rightly, then without his asking, all physical surroundings become in time what he wishes them to be. He acquires in a curious way such mastery over the passing events that crowd every hour of life that these events favour him and lead him from lesser to greater success and ultimately bless him with the great peace which he craves. Knowing this secret then, he has nothing to ask for, he knows that all worldly material things have already been given, so he remains silent and asks for nothing.

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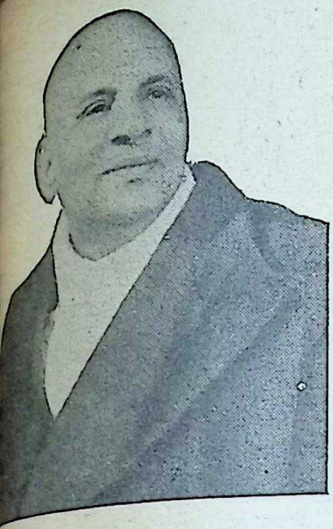

Who is a poor man?
He who is discontented.
What is the best profit?
The attainment of Brahma-Jnana or wisdom of Brahman or the Supreme Soul.
Who is the biggest fool?
He who identifies himself with the body.
What is shyness?
The abhorrence of evil deeds.
Who is a beggar?
He who is not a master of his senses.
What is heaven?
The rise of Sattwa or purity in the mind.
Which is the right way?
That which leads to Self-realisation.

Yoga Prasnotthari

Swami Sivananda

Q: Which is the wrong way?
A: That which makes a man worldly-minded.
Q: Who is a scholar?
A: One who can distinguish between bondage and liberation and who has knowledge of Brahman.
Q: What is learning?
A: The realisation of unity in diversity.
Q: What is misery?
A: Hankering after sense-pleasures.
Q: What is beauty?
A: Beauty consists in virtues such as courage, humility, tolerance, compassion, kindness, truthfulness and purity.
Q: What is the best property of man?
A: Knowledge of Atma.
Q: What is the sweetest of sweet things?
A: Self-realisation.
Q: Which is the most terrible disease here?
A: Birth and death.

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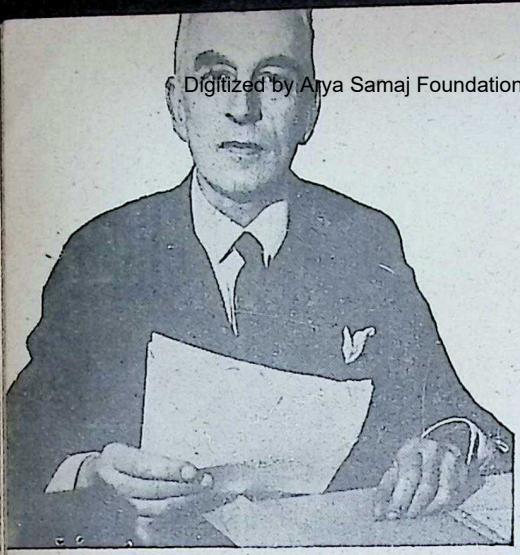

THIS I BELIEVE

Arnold J. Toynbee

A good mathematician may know the truth about numbers, and a good engineer may know how to make physicial forces serve his purposes. But the engineer and the mathematician are human beings first.... What matters most is not one's knowledge and skill, but one's relations with other people . . . .

I BELIEVE there may be some things that some people may know for certain, but I also believe that those knowable things are not what matters most to any human being. A good mathematician may know the truth about numbers, and a good engineer may know how to make physical forces serve his purposes. But the engineer and the mathematician are human beings first —so for them, as well as for me, what matters most is not one's knowledge and skill, but one's relations with other people. We do not all have to be engineers or mathematicians but we all have to deal with other people. And these relations of ours with each other, which are the really important things in life, are also the really difficult things, because it is here that the question of right and wrong comes in.

I believe we have no certain knowledge of what is right and wrong; and, even if we had, I believe we should find it just as hard as ever to do something that we knew for certain to be right in the teeth of our personal interests and inclinations. Actually, we have to make the best judgment we can about what is right, and then we have to bet on it by try-

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to make ourselves act on it, out being sure about it. ce we can never be sure, we to try to be charitable and to persuasion that we may, all, have been in the wrong, at the same time we have to esolute and energetic in what o, in order to be effective. It fficult enough to combine ef- veness with humility and cha- in trying to do what is right, it is still more difficult to try do right at all, because this ns fighting oneself.

rying to do right does mean ting oneself, because, by re, each of us feels and beha- as if he were the centre and purpose of the universe. But feel sure that I am *not* that, that, in behaving as if I were, n going wrong. So one has to t oneself all the time; and this ns that suffering is not only in- able, but is an indispensable of a lifelong education, if only can learn how to profit by it. believe that everything worth ning does have its price in ering, and I know, of course, re this belief of mine comes . It comes from the accident ay having been born in a coun- where the local religion has Christianity.

nother belief that I owe to istianity is a conviction that is what gives life its meaning purpose, and that suffering is table when it is met in the se of following love's lead. But I can't honestly call myself a believing Christian in the traditional sense. To imagine that one's own church, civilization, nation or family is the chosen people is, I believe, as wrong as it would be for me to imagine that I myself am God. I agree with Symmachus, the pagan philosopher who put the case for toleration to a victorious Christian church, and I will end by quoting his words: *"The universe is too great a mystery for there to be only one single approach to it."*

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Sri Ramakrishna Upanishad—3

DON'T APPROACH THE SERPENT!

C. Rajagopalachari

A BIG merchant once came to Paramahamsa and said, "Great one! I have settled my entire property on my family. I do not now do any business. Still God has not appeared before me. What is the reason for this? People say that one can see God if one gives up everything."

Ramakrishna replied, "Even if you pour out all the oil from an old oil pot, there will still be some oil sticking at the bottom. The oil that has soaked in the pot for a long time cannot be poured out. The pot cannot be cleaned and the odour will remain. So also, traces of your worldly life cannot be got rid of easily. You might have given away all your properties. Yet, the attachment to the world rooted in your heart will not go easily."

We cannot become sannyasins by merely giving away all we have. The desire to be rid of the worry of management may be what prompts such a step. But it is a different matter to cut oneself free of the bonds of wealth, relation and lust and to attain the state of wisdom born of devotion to God.

To renounce everything without a real chastening of the heart, then to be agitated by the constant thought of the things renounced, and then to dissemble for fear of public censure—this is not true renunciation.

Even as we take due precautions for our safety in a snake-infested house, we must be careful how we live in the world where lurk the venomous snakes of lust and greed. Like a cobra that suddenly darts out of its dark hole and bites and kills, greed and lust quickly bring about a man's fall in an unexpected way. The wisest of us must be ceaselessly on the alert. We must hold the thought of God in our minds without intermission. In our villages, in olden times, if people saw a cobra in the house, they used to chant a *mantra* to say: "O Worshipful One, turn your tail and go. Go away without raising your hood." The serpent will then go away. Lust in the heart should be considered as a

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...ra. One should not play with ... It is wise to stand at a dis... ...e from it. To think "I am ...e, why need I fear? What ...m will come to me from this? ...hall surely keep within proper ...nds. I shall go no further," is ... sign of folly. If a serpent is ...roached, it will surely bite.

...rich man went to Sri Rama...shna and said, "I wish to do... ...e a large sum of money to you. ...se take this cheque and use it ... meeting your expenses."

...he rich man made this request ...n a good motive. But Sri ...akrishna did not agree. He ...ined the offer and said, "No. ... accept your gift, I shall have ...be thinking of it. My mind ... get entangled in this wealth ... will wander."

...e rich man persisted and re...d, "I wish to help a truly de...ing person. Why do you pre...t this? You need not touch ... money. I wish to see you ...ed properly. Let me invest ... amount in the name of a re...e of yours. Do please agree ...east to this."

...i Ramakrishna did not agree ...n to this. "What is the dif...nce," he asked, "between your ...nd proposal and your first? ... Truth be cheated? Suppose ...o not take the money directly ...m you, but agree to your pro...al that another should take it ...trust for me. Then will not my ...nd be occupied with the thought of how much money he received from you, how much he has now, and so on? Will I not then be always thinking of that money? No. I can never agree to any such arrangement. I don't want your money at all."

Still the rich man was insistent. He argued, "You have no attachment. Your heart is like oil floating on water. Why should the brave have any fear? You have yourself declared that even if wealth and woman's beauty are surging all around like the ocean, the pure heart will not mix with the water, but will float on it like oil."

Sri Ramakrishna smiled and replied, "The heart of a man of detachment may float like oil on

(Continued on page 19)

During the last century, the finest fruit of British intellectual eminence was, probably, to be found in Robert Browning and John Ruskin. Yet they are mere gropers in the dark compared with the uncultured and illiterate Ramakrishna of Bengal, who knowing naught of what we term 'learning', spake as no other man of his age spoke, and revealed God to weary mortals.

—W. Digby: **Prosperous British India, 1901.**

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Serial

SANE LIVING

15. *HUSBAND*

TAKE unto thyself a wife, and obey the ordinance of God; take unto thyself a wife and become a faithful member of society.

But examine with care, and fix not suddenly; on thy present choice, depends thy future happiness.

If much of her time is destroyed in dress and ornaments, if she is enamoured with her own beauty, and delighted with her own praise, if she laugheth much, and talketh loud, if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.

But when thou findest sensibility of heart joined with softness of manners, an accomplished mind with a form agreeable to thy fancy, take her home to thy house, she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

O cherish her as a blessing sent thee from Heaven; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigour.

Trust thy secrets in her breast; her counsels are sincere; thou shalt not be deceived.

Be faithful to her bed; for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness soothe her affliction; a look from thee of pity and of love shall alleviate her grief, or mitigate her pain, and be of more avail then ten physicians.

Consider the tenderness of her sex, the delicacy of her frame, and be not severe to her weakness, but remember thine own imperfections.

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16. *FATHER*

CONSIDER, thou who art a parent, the importance of thy trust; the being thou hast oduced, it is thy duty to sup-

rt.

Upon thee also it dependeth ether the child of thy bosom ll be a blessing or a curse to rself; a useful or a worthless mber of the community.

Prepare him early with instruc-n, and season his mind with xims of truth.

Watch the bent of his inclina-n; set him right in his youth; d let no evil habit gain strength h his years.

So shall he rise like a cedar on e mountains; his head shall be n above the trees of the forest.

A wicked son is reaproach to s father; but he that doeth right, an honour to his grey hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honoured by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

[*To be continued*]

DON'T APPROACH THE SERPENT!—*Concld.*

ter. But don't you know that n the best oil, if it has been g mixed with water, gets im-e and smells foul ?"

It is true the pure heart has eat power. It can protect itself m all dangers. It will not be sily snared. But it is wrong to lly with evil for long. Even a se man's heart will falter at mes. The mark of wisdom is to keep at a distance from things which entice the heart. But if a person approaches them and yields to them step by step, even to test himself, he will surely be lost.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

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SANSKRIT IN INDIAN LIFE

R. R. Diwakar

I CANNOT claim to be a scholar in Sanskrit, nor am I an exclusive student of Sanskrit language and literature. My study of English has been far more extensive. I have also studied half a dozen other Indian languages to some extent. It is with this background that I approach this subject with great humility.

I have attempted to take as objective a view as possible of the importance of Sanskrit and all that it stands for, in India's life and education today.

It would not be proper to approach Sanskrit language and literature as merely one of the languages of India. It has to be considered more as a part of Indian culture and as a repository of Indian thought and wisdom since Vedic times, than as one of the languages of India. No study of Indian culture can be thorough and complete without a study of the Sanskrit language and literature in the original. That study itself is a discipline for the mind.

At the same time, what is written about Sanskrit and only translations of Sanskrit works, do not convey to us adequately the full connotation and the depth of meaning that original Sanskrit works embody. Therefore, I think a study of Indian culture, especially by Indians, should necessarily mean and include the study of Sanskrit also.

Sanskrit is oftentimes referred to as a "dead" language. The language may be "dead", if one chooses to call it so, because it is not spoken by more than some thousands today as a colloquial language. It should be noted, however, that it is still the language of discussion and conversation when Sanskrit pandits come together. Moreover, Indian culture which is embedded and treasured in Sanskrit, is still living, continuous and creative. Indian culture cannot be disposed of like those of Egypt or Babylon, Greece or Rome. They were all swept off their feet by fundamentally new and differing cultures which, by the way, absorbed and

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ained some secondary aspects these older cultures. In the e of India, things have happen- in quite the other way. When- Indian culture came in con- or conflict with other cultures with protestant forces in its home, it had the capacity to by new contacts, to give e when necessary and, at the time, to assimilate such fea- s in other cultures as were ucive and of real value. It never been merely imitative, itive, revivalist or reformist. main reason for this capacity ndian culture is that it has a comprehensive and broad itual basis. That is the secret s vitality, and of the elastic, tive and assimilative metho- gy that it has adopted in the ess of its growth, contacts, icts and exchanges.

odern Indian renaissance may aid to have started with Raja Mohan Roy after a period of ewhat long stupor. That re- ance is still continuing. It brought home to us the fact in spite of the overwhelming e of the impacts both of Is- and Christianity, Indian cul- could not only persist but also create. This renaissance based fundamentally on the cherished Indian cultural es, embodied in ancient Sans- texts and made living by a inuous line of great persona- s. Tagore, Aurobindo, Gandhi others, who may be said to be the gifts of Indian culture to the modern world, were never satisfied with what the West or Islam had to give them. They drew their strength and inspiration primarily from the cultural ideals rooted in Sanskrit and lived by great Indians, and applied the same to modern Indian conditions.

Nowadays it is fashionable for a few people both in the North and the South, to speak in terms of Aryan and Dravidian civilization in India, as if they were in continuous conflict, and sometimes with an air of superiority or inferiority complex, as the case may be. But apart from whatever might have happened in the past, culture and its various important aspects as they obtain today in India are neither purely Aryan nor Dravidian in any sense. Nor are they in conflict today. What obtains now is an Aryo-Dravidian or Dravido-Aryan culture, expressed in almost all important activities of Indian life. Therefore, whatever historical, ethnological, or anthropological value these past differences might have for students of the respective subjects, from the practical point of view, we have today a beautiful amalgam which is all the richer for the fusion that has taken place through ages. They are today seen locked up in an embrace of final reconciliation which it is sacrilegious to disturb.

It is imperative for all of us at this stage of our history to rea-

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lize that the stream of Indian culture has flowed on since milleniums and has absorbed in its course a number of varied influences without ever losing its own individuality. Not only are there enough Aryan and Dravidian elements in it, but we find Persian, Islamic and Christian influences as well. But it would never be truthful to say that Indian culture is merely a composite or a mosaic, in which different patterns of culture are laid side by side, without any vital or integrated connection between the different pieces. I hold the view that so far as the broad stream of Indian culture is concerned, it has been a living and flowing stream and has assimilated a number of features from different cultures with which it came in contact, but has always integrated them into its own being, without ever losing its own identity. There might however be some patches here and there in this vast land of ours and in this sea of Indian humanity, which may claim to be separate and seem distinctive from the main pattern. That however, should not mislead us, nor betray us into saying that Indian culture is a patchwork without a continuous and identifiable individuality or is a heterogeneous mass without any guiding genius or inspiring spirit.

Some people often try to place the study of Sanskrit in India on par with that of Greek or Latin in European countries. There is one fundamental difference between Sanskrit and other Indian languages on the one hand, and Greek and Latin and European languages on the other. This difference is oftentimes missed and leads to wrong comparisons and false analogies. In the case of Sanskrit, it is not merely a question of some linguistic contribution to other Indian languages but the fact of continuous contribution of a whole pattern of cultural values, of thought structure and imagery, of literary forms and alphabet to the other Indian languages. The entry of Christianity in Europe, snapped the continuity of the Graeco-Roman culture and civilization while such a thing did not happen to Indian culture as embodied in Sanskrit. The stream continued in spite of many vicissitudes, and when the regional languages developed, they too became the torch-bearers along with Sanskrit, sometimes adding something which was highly creative and original.

It would indeed be a very interesting study to see how each of the 14 Indian languages enumerated in the eighth schedule of our Constitution is indebted to Sanskrit, not merely as a language but as a source of inspiration and pattern of cultural values. It is only when such studies would be completed that people who are comparatively ignorant of this aspect of Sanskrit would realize the pre-

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importance of its study, from those of Indonesia, Burma, Ceylon, Nepal, Thailand, Sikkim and other countries as they have all been so vitally influenced by Sanskrit and Indian culture. The study of Sanskrit, therefore, is important not only from the point of view of Indian languages but also from the point of view of other languages outside India which were vitally influenced by Sanskrit.

We read nowadays accounts of Sanskrit universities being established here and there. The old system of teaching Sanskrit also continues on a large scale in many parts of the country, though educationists are not yet giving adequate attention either to the traditional institutions or to their methods of teaching. It is only very recently that an attempt is being made to modify that system of teaching and also to give some kind of recognition to the examinations that they hold. Obviously there does not seem to be any all-India policy about it, nor any common directives which may be followed with advantage by different institutions in the different States.

It seems therefore necessary that there should be a Central Council for Sanskrit Studies which may, among other things, lay down the general policy of Sanskrit teaching and Sanskrit education, promote co-ordination of Sanskrit teaching throughout India in Sanskrit colleges and universities,

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and emphasise Sanskrit research vis-a-vis regional languages of India as well as languages outside India, which owe something or other to Sanskrit and its rich and vast literature.

So far as Sanskrit teaching in the present schools and colleges is concerned, it would be advisable and highly wise, except in the case of those who wish to take to higher Sanskrit studies as such, to teach Sanskrit not as a separate language altogether, but to teach it in co-ordination and correlation with the respective regional languages. I wish to emphasise this point of view as I believe that it is only thus that we can bring home to every student the importance of Sanskrit even from the point of view of his own regional language, and also, in the process, enable the student to enrich his own language and handle it more easily. Such co-ordinated teaching is not at all likely to be difficult, because there would be a live interest in such learning and teaching. There would also be a natural link-up between the past and the present.

I yield to none in realizing the importance of modern European languages such as English, French, German and so on, nor do I yield to anybody in attaching very great importance to the development of all the regional languages in India. It is obvious that modern science and technology, which are like the very breath of modern development and progress, can be learnt at present through the Western languages. It is also necessary that our regional languages should become capable, in course of time, as are of the highly developed European languages. But these two important things are neither contrary nor antagonistic to the co-ordinated study of Sanskrit, as indicated above. In fact, such teaching of Sanskrit would facilitate the process of making our regional languages far more capable of effective expression.

There is no doubt that various new devices and methods of teaching languages are being used and devised every day in different countries in the world. It is obvious that Sanskrit also would immensely benefit by the use of such methods and devices. Sanskrit teaching and learning today is looked upon as very difficult. If, therefore, easier methods of teaching Sanskrit are devised, it would help remove the impression that it is a very difficult language, and facilitate its wider study. Thus modern methods of teaching along with the teaching of Sanskrit, correlated and co-ordinated with regional languages, would be the most practical way and also the most profitable as well as the natural way of linking our minds with the treasures of the past with a view to march onward and onward in the future.

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L. Basham

dia's Contribution to Positive Sciences

This article, condensed from the author's **The Wonder That Was India**, gives a glimpse of ancient India's contribution to (a) Mathematics, (b) Physics and Chemistry, and (c) Physiology and Medicine.

ATHEMATICS

HROUGH the necessity of accurately laying out the open-air site of a sacrifice, ians very early evolved a ple system of geometry, but in sphere of practical knowledge world owes most to India in realm of mathematics, which e developed in Gupta times to tage more advanced than that ched by any other nation of iquity.

The success of Indian mathema- was mainly due to the fact the Indians had a clear con- ion of abstract number, as dis- t from numerical quantity of cts or spatial extension. ile Greek mathematical science largely based on mensuration geometry, India transcended e conceptions quite early, and, the aid of a simple numeri- notation, devised a rudimen- algebra which allowed more plicated calculations than were possible to the Greeks, and led to the study of number for its own sake.

In the earlier inscriptions of India, dates and other numerals are written in a notation not unlike that of the Romans, Greeks and Hebrews, with separate symbols for the tens and hundreds. The earliest inscription recording the date by a system of nine digits and a zero, with place notation for the tens and hundreds comes from Gujarat, and is dated A.D. 595. By this time, however, the new system had been heard of in Syria, and was being used as far afield as Indo-China. Evidently the system was in use among mathematicians some centuries before it was employed in inscriptions, the scribes of which tended to be conservative in their system of recording dates; in modern Europe the cumbrous Roman system is still sometimes used for the same purpose. The

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came into play when the atom combined with others. The Vaisheshika school, which specially elaborated atomic doctrines, and was the school of atomism *par excellence*, maintained that, before combining to form material objects, atoms made primary combinations of diads and triads. This doctrine of molecules was developed differently by Buddhists and Ajivikas, who taught that in normal conditions no atoms existed in a pure state, but only combined in different proportions in a molecule. Every molecule contained at least one atom of all four types, and obtained its character from the predominance of a given element. This hypothesis accounted for the fact that matter might show characteristics of more than one element: thus wax might melt and also burn, because its molecules contained proportions of water and fire. According to the Buddhists, the molecules cohered by virtue of the atoms of water in each, which acted as adhesive.

Indian atomic theories were not, of course, based on experiment, but on intuition and logic. They were not universally held. The great theologian Shankara did not believe in atoms and argued strongly against their existence. But the atomic theories of ancient India are brilliant imaginative explanations of the physical structure of the world; though it is probably mere coincidence that they agree in part with the theories of modern physics, they are nevertheless much to the credit of the intellect and imagination of early Indian thinkers.

Beyond this, ancient India's physics developed little. Without knowledge of an all-embracing law of gravity it remained in a rudimentary state, like all the physical systems of the ancient world. It was generally believed that the elements of earth and water tended to fall, and fire to rise, and it was recognized that solids and fluids alike generally expanded on heating, but no serious effort was made to study such phenomena experimentally. In the science of acoustics, however, India made real discoveries based on experiment, and the ear, highly trained by the phonetic study necessary for the correct recitation of the Vedas, learned to distinguish musical tones far closer than those of other early musical system. Before the Christian era the octave was divided into twenty-two *shrutis*, or quarter-tones, and their proportions were measured with great accuracy. It was recognized that differences of timbre were caused by overtones *(anuranana)*, which varied with different instruments.

We know from the evidence of the Iron Pillar of Delhi and other sources that Indian metallurgists gained great proficiency in the extraction of metal from ore and in metal-casting, and their products were known and valued in the Roman Empire and the Middle East; but their knowledge appears

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have been largely pragmatic, had no counterpart in a high- developed science of metal- gy. Chemistry in ancient India s the handmaid, not of techno- gy, but of medicine; her che- sts did not share the interest medieval Europe in transmut- base metal into gold, but ap- ently devoted most of their ention to making medicines, ges to promote longevity, aph- disiacs, poisons, and their anti- sics. These medical chemists did ceed in producing many im- rtant alkalis, acids and metallic s by simple processes of cal- tion and distillation, and it has en been suggested, without good is, that they discovered a form gunpowder.

In the Middle Ages, Indian che- ts, like their counterparts in na, the Muslim world and rope, became engrossed in the dy of mercury, perhaps through tact with the Arabs. A school alchemists arose, who experi- ted with the wonderful fluid ral, and decided that it was the cific for all diseases, the source perpetual youth, and even the st means to salvation. In this ituation with mercury Indian mistry foundered, but not be- e it had passed many ideas on Arabs, who gave them to me- al Europe.

YSIOLOGY AND MEDICINE

The Vedas show a very primi- e stage of medical and physio- cal lore, but the basic texts books of Indian medicine—the compendia of Charaka (1st-2nd centuries A.D.) and Sushruta (c. 4th century A.D.)—are the products of a fully evolved system which resembles those of Hippocrates and Galen in some respects, and in others had developed beyond them. We have no medical texts of the intervening period, but there is little doubt that two factors encouraged medical knowledge—the growth of interest in physiology through the phenomena of yoga and mystical experience, and Buddhism. Like the Christian missionary of later times, the Buddhist monk often served as a doctor among the lay-folk from whom he begged his food; moreover he was encouraged to care for his own health and that of his fellow-monks, and his creed tended towards rationalism and a distrust of the medical magic of earlier times. The development of medicine was also probably stimulated by contact with Hellenic physicians, and the resemblances between Indian and classical medicine suggest borrowing on both sides. After Sushruta, Indian medicine developed little, except in the growing use of mercurial drugs, and of others such as opium and sarasaparilla, which were introduced by the Arabs. In the essentials the system practised by the ayurvedic physician of present-day India remains the same.

The basic conception of Indian medicine, like that of ancient and

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medieval Europe, was the humours *(dosha)*. Most authorities taught that health was maintained through the even balance of the three vital fluids of the body —wind, gall and mucus, to which, gall and mucus, to which some added blood as a fourth humour. The three primary humours were conected with the scheme of the three *gunas,* or universal qualities, and associated with virtue, passion and dullness respectively.

The bodily functions were maintained by the five "winds" *(vayu): udana,* emanating from the throat, and causing speech; *prana,* in the heart, and responsible for breathing and the swallowing of food; *samana,* fanning the fire in the stomach which "cooked" or digested the food, and dividing it into its digestible and indigestible parts; *apana* in the abdomen, and responsible for excretion and procreation; and *vyana,* a generally diffused wind causing the motion of the blood and of the body generally. The food digested by the *samana* became chyle, which proceeded to the heart, and thence to the liver, where its essence was converted into blood. The blood in turn was in part converted into flesh and the process was continued through the series fat, bone, marrow and semen; the latter, when not expelled, produced energy *(ojas);* which returned to the heart and was thence diffused over the body. This process of metabolism was believed to take place in thirty days.

Ancient Indian doctors had no clear knowledge of the functions of the brain, and believed with most ancient peoples that the heart was the seat of intelligence. They realized, however, the importance of the spinal cord and knew of the existence of the nervous system, though it was not properly understood. The progress of physiology and biology was impeded by the taboo on contact with dead bodies, which much discouraged dissection and the study of anatomy, although such practices were not completely unknown.

Despite their inaccurate knowledge of physiology, which was by no means inferior to that of most ancient peoples, India evolved a developed empirical surgery. The caesarian section was known, bone-setting reached a high degree of skill, and plastic surgery was developed far beyond anything known elsewhere at the time. Ancient Indian surgeons were expert at the repair of noses, ears and lips, lost or injured in battle or by judicial mutilation. In this respect Indian surgery remained ahead of European until the 18th century, when the surgeons of the East India Company were not ashamed to learn the art of rhinoplasty from the Indians.

Though India very early conceived of the existence of microscopic forms of life, it was never realized that these might cause diseases, and Indian surgeons had no true idea of antisepsis or

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India has not only had the long roll of her great saints, sages, thinkers, religious founders, poets, creators, scientists, scholars, legists; she has had her great rulers, administrators, soldiers, conquerors, heroes, men with strong active will, the mind that plans and the seeing force that builds.

India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and for human progress.

India's work is world's work, God's work. Our Captain is God himself. He will lead us to the goal.

—Sri Aurobindo.

...epsis, they encrouraged scrupu... cleanliness as they under... it, and recognized the thera... ic value of fresh air and light. ...e pharmacopoeia of ancient ...a was very large, and com... ...ed animal, vegetable and mine... ... products. Many Asiatic ...gs were known and used long ...ore their introduction into ...rope, notably the oil of the ...aulmugra tree, traditionally ...scribed as a specific for lep..., and still the basis of the ...dern treatment of the disease. The physician was a highly res...ted member of society, and the *vaidyas* rank high in the caste hierarchy to this day. The rules of professional behaviour laid down in medical texts remind us of those of Hippocrates and are not unworthy of the conscientious doctor of any place or time. We quote part of the sermon which Charaka instructs a physician to preach to his pupils at a solemn religious ceremony to be performed on the completion of their apprenticeship.

"If you want success in your practice, wealth and fame, and heaven after your death, you must pray every day on rising and going to bed for the welfare of all beings, especially of cows and Brahmans, and you must strive with all your soul for the health of the sick. You must not betray your patients, even at the cost of your own life.... You must not get drunk or commit evil, or have evil companions... You must be pleasant of speech....and thoughtful, always striving to improve your knowledge.

When you go to the home of a patient, you should direct your words, mind, intellect and senses nowhere but to your patient and his treatment..... Nothing that happens in the house of the sick man must be told outside, mor must the patient's condition be told to anyone who might do harm by that knowledge to the patient or to another."

Under the patronage of the more benevolent kings and religious foundations, free medical aid was given to the poor. Ashoka took pride in the fact that he had provided medicines for man and beast, and the traveller Fa-hien, in the early 5th century A.D., made

(Continued on page 37)

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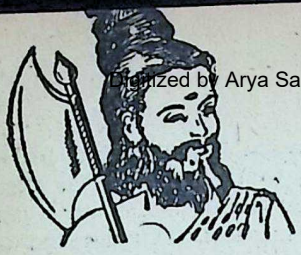

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leave for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men. He gets acquainted with one Shunahshepa. He escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashinyasi, the Arya princess, is known to love the Dasyu prince, Bheda, who runs away with her.

King Harishchandra is in search of a father who is willing to give up his son at a human sacrifice which is going to perform.

VISHWAMITRA PREPARES FOR THE SACRIFICE

12

WHILE King Harishchandra lay dying, the sacrificial sessions to placate the wrath of Varuna went on day after day.

Meanwhile Shunahshepa, chanting continuously the sacred *mantras*, of which he was such a great master, was happily preparing himself for the final ceremony

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hen Vishwamitra would bind im to the sacrificial post, and at he Sage's invocation the God of ire would envelope him in his loved flames and carry off his ul to the abode of the spirits. The great Sage Vishwamitra, on he other hand, was miserable be- nd expression. His shining es, moist with grief, had a som- e look.

"Master", said Rohita, Harish- handra's son, prostrating himself efore the Sage, "the sacrificial essions must be concluded to- orrow." He spoke in a tone of rm resolve. "Why", he asked the ge, "do you postpone the final remony, the sacrifice, from day day? The God demands it."

Vishwamitra looked up at the y in resignation. There was a ite prayer in his glance.

"Yes", he said, speaking slowly reply. "When the star *Mriga* es in the sky tomorrow morn- g, it shall be done, Rohita", and ttered to himself "God, God, I ll obey Thy behest."

"Rohita", now asked the Sage madagni, who was sitting beside shwamitra, "have you found meone to slay Shunahshepa en he has been bound to the rificial post?"

"I will go out and find a man o will be prepared to slay unahshepa at the sacrifice, what- er it costs. My father's life must e saved", said Rohita as he left.

Vishwamitra rose in silence d, accompanied by Jamadagni, oceeded towards his hut.

The Sage was sunk in thought. Twenty years ago, he reflected, the Gods had appointed him High Priest of Divodasa. Since then, the Tritsus and the Bharatas had grown in wealth, power and influence. Many kings of Saptasindhu had accepted him as their Guru. The Dasyus, by the grace of the Gods, had become better and nobler.

All these achievements had been made possible by the favours which the great Gods had showered on him. There was no purpose of theirs which he had not fulfilled. He had relieved misery wherever he could. He had comforted the sick and succoured the distressed. He was recognised as the greatest of Aryan Rishis. Many had even worshipped him as a saviour.

The principal instrument of his spiritual power was *Yajna,* sacrifice. He had taught the Aryas that only by *Yajna* can the Gods be brought down on earth to bless them, that by *Yajna* alone can there be peace on earth and prosperity for men and cows, Indra be made to shower down his life-giving rains, and Varuna's *Rita* be preserved.

With the power obtained by *Yajna* he had been able to make Saptasindhu accept his teaching that Dasyu and Arya both can be purified and become equal in the eyes of the Gods.

So reflected Vishwamitra and wondered that now Varuna had put him on trial in such fashion.

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If he obeyed the Gods and performed the sacrifice, he would be untrue to his mission; if he did not, he would be disloyal to the God. Either way, he was doomed.

In humility and pious resignation, he had accepted the behest. He had come here to perform the *Naramedha,* the human sacrifice.

He knew, of course, that, when Saptasindhu heard of his coming and learned the purpose of his coming, it was greatly agitated. Many others had said that the Sage Vishwamitra had fallen from his high estate, and that the Gods had brought about his downfall.

Drawn by curiosity about the human sacrifice, unknown among the Aryans, vast crowds had gathered from all parts of Saptasindhu. "How would Vishwamitra, who had taught the Dasyus to give up human sacrifice as evil, now perform it himself? Would Varuna accept such an offering from the Sage?" they asked themselves and one another.

Jamadagni, Renuka, Rohini and all the foremost Bharatas and Bhrigus had accompanied the Sage. They had had faith in him. They had been confident that Varuna would hearken to the Sage's prayer and would not let him down, that King Harishchandra would be cured of his illness by the power of Vishwamitra's *tapasya* without need of a human sacrifice.

But for some days now even their faith in him had been shaken. This the Sage could clearly see. Though they had not said anything to indicate it, there was little doubt that they were all asking themselves the same question: "Will Vishwamitra, the Beloved of the Gods, perform a human sacrifice, which he himself has said and taught the Gods frowned upon?"

Sometime later, Vishwamitra and his wife Rohini, Jamadagni and his wife Renuka were pacing up and down in the grove behind the huts in which they had been housed. For long none of them spoke. They could see, however, that the Sage's eyes were wet with grief.

"Uncle", said Jamadagni at last, "do not let your faith fail you. Who knows the mind of the Gods? Perhaps they seek some higher good this way."

Vishwamitra looked around to see that no one else was within hearsay. "Jamadagni", he said, "Shall I tell you the Truth?"

"Do," said Renuka with a smile. Her affection had the quality of giving solace by the very tone of her voice.

"My confidence in myself has disappeared, Renuka," said Vishwamitra in a voice that trembled piteously, "the Gods have forsaken me."

"Why do you say that?" asked Rohini. "What have the Gods not given you?"

"Listen, Jamadagni", the Sage said speaking slowly. "What I

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thought was the Truth has proved untrue. The Gods now command that I should sacrifice a human being. Once I myself was bound to the sacrificial post of Bhairava to be sacrificed to Ugrakala. Now I have to bind Sunahshepa to the sacrificial post and offer him to the God of fire. What is the difference between Bhairava and me? Where is my *Aryatva?* How is the Great God Varuna's *Rita* different from that of Ugrakala, Bhairava's dread God? I thought I had discovered the secret of bringing the Gods to man's aid by *Yajna.* Now Varuna himself wants it to be known that the Gods will not come to the aid of man through *Yajna* unless a human sacrifice is offered to them." His voice broke pitifully as he said the words and, pausing a moment, declared: "Son of Bhrigu, I have no right to burden this earth with my presence any longer."

The hearts of his listeners missed a beat when they heard that utterance and saw the Sage looking at the heavens with grief-laden eyes. Tears fell from Rohini's eyes. Renuka's face wore a look of misery beyond description.

"The Gods once told me", continued Vishwamitra in a voice filled with anguish, "that one man is no different from another, that *Aryatva* lies not in the skin, but in the heart, that everyone can obtain the favour of the Gods by *Yajna.*"

"Who says that is not true?" asked the Sage's wife Rohini.

"Varuna himself", replied the Sage. "I came here in the hope that He would reward me for my *tapasya* and that the Truth which He had revealed to me would be vindicated, that the King would be cured of his malady without a human sacrifice. But who am I to go against the behest of Varuna? I am nothing. Varuna alone is great. My belief that the God would listen to me even if He listened to none else was folly born of my conceit."

"If that is what the God wishes, you should obey his wish, that is all", said Rohini.

"Yes", said Vishwamitra, "I will obey His will. I am His creature ....but then....when I have done it....then I will not be fit to pray to Him...."

"Then?" asked Rohini.

"Then? Then? Rohini, you are the daughter of the best of the sages, Agastya. You are a *tapasvini* yourself. Look after our three sons...and bring them up to be a credit to the Bharata race... and Jamadagni...you, you are the best of our sages..."

"Uncle", asked Jamadagni, "What are you going to do?"

"There is only one course open to Vishwamitra", said the Sage almost in a whisper, but firmly. "If Varuna wants me to perform a human sacrifice, I will not disobey his command. Alive or dead, I will remain obedient to the Gods. But I have been the human

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eye through which the light of the Gods has shone down upon the world of men. If that light is to be seen no more, it is best that the eye too should see no more."

His listeners were shocked to hear these words. Rohini choked back a sob. Never had she imagined that the Gods would be so merciless. Jamadagni and Renuka, however, had been anticipating something of the kind, and could not but admire the noble spirit of selflessness which inspired Vishwamitra to such a resolve.

As the Sage spoke the fateful words, Pratardana, the Bharata chief, approached him.

"Lord", he said, "Prince Rohita has sent word that he has found a man to slay Shunahshepa at the sacrifice."

"Who is this demon?", asked Jamadagni in astonishment, for he had been sure that no human creature could be found to undertake the deed.

"Shunahshepa's father, Ajigarta, has undertaken to do it for two hundred more cows", said Pratardana.

The information shattered them, destroying their last hope that somehow the God would come to their rescue.

"Jamadagni, the God's will is clear," Vishwamitra said sadly. "Who am I to oppose it?" He sighed and added, "Jamadagni, go and prepare for the final ceremony. The sacrifice will be performed in the morning at the auspicious hour."

Jamadagni, with a sigh, went off with Pratardana. The Sage now indicated that he wished to be alone, and Renuka led Rohini, who was sobbing, away.

As the Sage, his head bowed in resignation, took a few steps, a man, who looked like a living skeleton, fell at his feet.

"Gurudeva," he mumbled, "I, father of Shunahshepa, prostrate myself at your feet."

The Sage drew back. Ajigarta, the wicked father who had sold his son for a hundred cows was now ready to kill him for two hundred more cows!

After Ajigarta had gone, Vishwamitra paced up and down the groove wrestling with his thoughts.

"If man is better than an animal," he reflected, "how can he be offered in sacrifice like a goat?" "How can I, Vishwamitra, do it?— I who claim to know the Truth and have preached it to the world! To achieve that knowledge and to spread it has been the whole purpose of my life, its only justification. And, if Shunahshepa is the best of the Bharatas, how can I offer him in sacrifice as the son of the accursed Ajigarta, him who is like my own son." Thus the Sage communed with himself. "Why am I afraid to speak the Truth, to do what is right? Whence this fear? Am I afraid of losing my reputation as a sage?

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I afraid of losing my *ashrama*, friends, my people? No, No!" wamitra cried out in anguish. what my Truth is."

his head bowed humbly, he ed to the Gods: "You have me wealth; You have given cows; You have given me You can take them all But *You* did not give me Truth I know and preach. I found myself. I won it by *tapasya*. It is my own. You not take it away from me "

he said the words, the whole his past life unrolled before Mother Gosha, Agastya, dagni, Shambara, Shambara's ter Ugra, and the venerable mudra, so divinely beautiful, had shown him the Truth.

ddenly, the Sage saw the ous form of Lopamudra spreading the sky. But was opamudra? Or the Goddess wati? Or was it the Mother saves, who liberates men by when invoked with ?

e Truth was now clear to the and he muttered to himself: rta is a wicked man. I must have no truck with him. Shunahshepa is my heir and successor, the future lord of the Bharatas. This must be proclaimed to the world whatever be the cost."

"From *Yajna* springs Creation, not Destruction. If Shunahshepa is offered as a sacrifice, it will not be *Yajna*. I cannot perform the *Yajna* of Destruction. But if I do not, I know that Saptasindhu will hold me in contempt. But praise and censure are alike mirages. I will have to give up my wealth. But what is wealth but an accident. I may forfeit the love of Rohini, Jamadagni and my people. But love which is not the handmaiden of Truth is sinful. No, I will stand by the Truth I know. If that Truth dies, I must die with it."

With head uplifted now, Vishwamitra looked up at the Seven Sages as they revolved around the Pole Star. His mind was clear. He had penetrated to the heart of Reality and destroyed the Dragon of Untruth which had enmeshed him in its coils.

[To be continued]

INDIA'S CONTRIBUTION TO POSITIVE SCIENCES—(*Concld.*)

l note of the free hospitals ined by the donations of citizens.

erinary medicine was also ed. The doctrine of non- e encouraged the endow- of animal refuges and homes for sick and aged animals, and such charities are still maintained in many cities of India. The horse and elephant doctors were members of skilled and respected professions, much in demand at court.

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Immortal India—67

J. H. D

VAISALI

VAISALI is identified with modern Basarh in Muzaffarpur District. It has the Puranic history connected with King Visala. It was the celebrated birthplace of Mahavira, the 24th Jain Tirthankara. Buddha also visited Vaisali several times. It was the famous capital of the Lichchhavis, who formed a leading clan running the republican or the oligarchical form of government.

Buddhist texts mention sixteen great countries which flourished about the time of Buddha in the 6th century B.C. Vajji or Vriji was one of them. Jain texts also mention sixteen countries and Bajji or Vajji is one of them. Some of the States had republican or oligarchical form of government. These republican States were of the Sakyas of Kapilavastu, Mallas of Pava and Kusinara, Lichchhavis of Vaisali, Videhas of Mithila, the Koliyas of Ramagama, Bulis of Allakappa, Kalamas of Kesaputta, Moriyas of Pipphalivana, and Bhaggas of Sumsumara Hill. These republics are mentioned by the name of Sanghas or Ganas by Panini (about 600 B.C.), who counts among them Kshudrakas, Malavas, Ambashthas, Hastinayana, Prakanva, Madras, Madhumantas, Amitras, Vasati, Bhaggas, Sibis, Asvaya and Asvakayana.

These republican states were different clans. The clan of Va or Vrijjis was of a confedera consisting of either eight or n sub-clans. They included the Vi has, the Lichchavis, the Jnatri and Vajjis proper. Their cap was Vaisali in the Muzaffarpur D trict of North Bihar, which also the headquarters of the Li chhavi clan among them.

Puranic tradition says t Nabhanedishtha or Nabhagodish one of the sons of Manu, settled North Bihar, and established a nasty of his own, which ruled Vaisali i.e. modern Basarh. Kar dhama was a king of the coun subsequently called Vaisali. H son Avikshit was captured by t King of Vidisa and was aft wards rescued by his father Kar dhama. Avikshit's son Marutta who was considered one of the sixteen univers monarchs of ancient India. Abo this Marutta, who had perform numerous sacrifices, the followi well-known verse is daily and variably recited aloud in the *Ma tra-pushpanjali* of the *Archa krama* or worship.

मरुत: परिवेष्टारों मरुत्तस्यावसन् गृहे।
आवीक्षित्तस्य कामप्रेविश्वेदेवा: सभासद इति

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The Maruts were serving food staying in the house of rutta, son of Avikshit, who ful- the desires of the Donees and the gods attended his sabha"

rutta's son was Narishyanta. oo had performed great sacri- In his line after several rations flourished Trinabindu had a son Visala. Trinabindu referred to in *Raghuvamsa,* This Visala founded a king- with its capital at Visala and kingdom came to be known as li. This is said to have hap- in the Treta Yuga. Visala ferred to in the *Ramayana.*

isali was at the zenith of its perity at the time of Buddha. consisted of three distinct sub- called Vaisali proper, Kunda- and Vaniyagama and it ap- s that they were mostly in- ed by the brahmana, kshatri- nd vaisya castes respectively. li had three walls at a dis- e of a *Gavuta* from one an- . The word 'Gavuta' is inter- el as meaning a 'bow-shot', or distance upto which the call cow can be heard. These walls one within the other. They gates and watch-towers. Vai- population was 1,68,000. When ha had visited the place, the itants had heartily welcomed It had a number of big build- chaityas, viharas and palaces. d 7,707 Rajas or Chiefs, each g a palace of his own. The us courtesan Amrapali of li owned a mango grove. She a gift of it to Buddha. The Lichchhavis gifted several Chaityas to him. Balika gifted the Balikarama. Near Vaisali was constructed the Kutagarasala, where Buddha had preached on numerous occasions.

In the time of Buddha and Mahavira, Chetaka was the leader of the Lichchhavis of Vaisali. He had several daughters. One of them was Chellana. She was married to Bimbisara of Magadha. According to Jain tradition, she gave birth to three sons—Kunika, who was subsequently known as Ajatasatru, Halla and Vihalla. As Kunika was the heir to the throne, the other two sons were given presents by Bimbisara, one a bracelet of 18 strings of pearls, and the other of a divine elephant named Sechanaka or Seyanaga. Kunika after ascending the throne, asked from his brothers the Sechanaka elephant putting forward the pretext that his son wanted to ride over it. The two brothers ran away with the elephant and took shelter under their maternal grandfather Chetaka. Kunika sent a message to Chetaka to hand over the elephant to him and on his refusal there was a war between the Lichchhavis of Vaisali and Ajatasatru of Magadha. It is said that so long as the divine elephant remained with those two brothers and Chetaka, Ajatasatru could not defeat them. He, therefore, decided to kill the elephant by deceit. He got dug a big ditch in the battle field, filled it with live coals and having attracted the ele-

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phant on that side, got him burnt. The two brothers were saved by the elephant by raising its trunk. The elephant was killed, while the two brothers, being disgusted with life, became disciples of Mahavira. Chetaka, instead of killing his daughters' son Ajatasatru, thought it better to starve himself and died by plunging himself in a well. The Buddhist version says that the war between the Lichchhavis of Vaisali and Ajatasatru of Magadha took place on account of the fight over a jewel-mine claimed by both of them.

The republican constitution of Lichchhavis is described in the Buddhist Atthakatha. They had Rajas, upa-rajas, Senapatis and Bhandagarikas or treasurers. Each of these groups had the strength of 7707. The Ganarajas or rulers underwent the ceremony of consecration by anointment. They were fond of arguments and disputations. Kautilya refers to such republics as sanghas. Santiparva speaks of them with respect. When they met in their parliament they discussed a variety of subjects. They also used to send envoys to other states and they were known as Mahattakas. These rajas had uniforms of different colours. A council of nine people was in charge of foreign affairs, and a council of eight people in charge of justice. For purposes of foreign relations, the Lichchhavis had made a coalition with the Mallas and the Ganarajas of Kasi-Kosala. There were a number of strong points in the republican go ment of the Lichchhavis who very powerful in the time of dha. Buddha had evinced gre terest in their form of governm and had noted their several points. They were: their hab holding full and frequent assemblies; carrying out all ac ties in concord; enacting or a gating nothing except in acc ance with the ancient institut of the Vajjins; honouring the jin elders; supporting old shri honouring Arhants and respec women. Buddha had stated so long as the Lichchhavis these good points in them, were invincible against the at even of Ajatasatru of Magadha.

Chetaka, the leader of Lichch vis, was the maternal uncle Mahavira and maternal gra father of Ajatasatru of Magad Mahavira died, according to tr tion recorded by Hemachan charya in 468 B.C. He was bo in Kondapura, also called Koll which was one of the suburbs Vaisali. He is called Vesaliya Vaisalika; also Videha, or t native of the country of Vide Mahavira was of a high aristoc tic descent. His father Siddhart was the head of the Nata clan kshatriyas. That is why Mahavi is known as Nataputta. He belon ed to the Kasyapa gotra. He r nounced the world at the age of and became an ascetic. After year and one month in meditati he cast off his clothes also. Afte moving in this way for 12 years

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preached Nirvana under a Sal near an old temple on river outside the town bhikagrama and became Jina and Kevalin. He stayed 12 rainy seasons among others Vaisali and Vanigrama. In his wandering life of 42 years he gathered a large following of ks known as Nigranthas, who discarded all bonds.

Lichchhavis had contact not with Mahavira but also with tha, the junior contemporary Mahavira. They had sent their er Tomara who arranged for first visit of Buddha to Vaisali, its citizens in thousands out and enthusiastically wel- d Buddha. As a matter of fact, tha was so much enamoured their republican constitution Buddha is said to have model- the democratic procedure of the hist sangha in imitation of democratic constitution of this blic. The Buddhist sangha a meeting hall known as San- raa. Monks were seated on . They had a fixed quorum of less than 10 bhikshus. A ha without a quorum could enact any law. Business of the e was conducted in the form solutions and motions. There presentation of a motion fol- d by a strictly relevant dis- on thereon. There were 3 ngs. Silence of a member was as consent to the motion. A ution as passed by the sangha was known as sanghakarma. This procedure is described in great detail in Mahavagga. It has been aptly stated that when one reads this detailed democratic procedure, one feels as if he is reading a chapter of a modern work like May's Parliamentary Practice.

Buddha came to Vaisali three times. According to Pali tradition, three main Sangitis or councils of Buddhists were held after the death of Buddha to draw the cannonical texts. The first was held at Rajagriha, immediately after the Mahaparinirvana of Buddha. The second council or Sangiti was held at Vaisali a century after the parinirvana of Buddha, and in which Thera Yasa took a prominent part. It has been observed by Buddhagosha that 700 bhikshus were engaged in the recital of Vinaya and Dhamma in this Sangiti and they drew up new editions of Pitikas etc. The third council was held at Pataliputra under the aegis of the famous Emperor Asoka.

Vaisali became part of the Maurya Empire after the defeat of Chetaka. Asoka built there a stupa with a lion pillar. Kanishka carried away from Vaisali to Gandhara the famous alms-bowl of Buddha. Fa Hian visited it in the 6th century A.D. and Hiuan Tsiang in about 635 A.D. In the time of the latter, the Kingdom of Vaisali was about 5,000 Li in circult. The city itself was 70 Li in circuit.

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My Nirvana shall wait till I have wiped off the last tear of t
last being on Earth.

—BUDDH

THY NIRVANA

P. B. Vacha

Vain is thy faith, O Lord, and vain thy vow,
For pain and anguish on the human brow,
And tears of grief upon the face of Earth,
And all who heedless take their mortal birth,
Here in this Vale of Tears that terminates
Unto Death's gaping, all-devouring gates,—
Shall never cease until the end of Time,
Despite thy purpose pure and faith sublime.

Shall all the agony thy heart has known,
And that of Jesus on the Cross atone,
For tears of woe that sin and sorrow cause,
And God's obscure inexorable laws?
The sky and stars shall weep for evermore
In rain and dew upon Earth's agony,
And in mute music ceaselessly deplore
Life's emptiness and stark futility.

But thy Nirvana, Lord, has been assured
By thine own tears, thy all-embracing love,
And all thy heart has silently endured
In pity for the tiger, ant, and dove.

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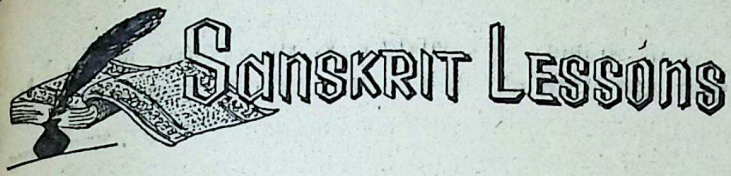

XI

कः = Who (Masculine)

Singular		Plural	
कः	= Who	के	1st Case
कम्	= Whom	कान्	2nd Case
केन	= By whom, with whom	कैः	3rd Case
कस्मै	= For whom, towards whom	केभ्यः	4th Case
कस्मात्	= From whom	केभ्यः	5th Case
कस्य	= Whose	केषाम्	6th Case
कस्मिन्	= In whom, on whom	केषु	7th Case

NEW WORDS

१.	गोधूमः	= Wheat	१३.	आम्रः	= Mango tree
२.	चणकः	= Chick-pea	१४.	आम्रम्	= Mango fruit
३.	माषः	= Black gram	१५.	मिष्टजंबीरं	= Sweet lemon
४.	तण्डुलः	= Rice (Uncooked)	१६.	आलुकम्	= Potato
५.	दाडिमम्	= Pomegranate fruit	१७.	आर्द्रकम्	= Ginger
६.	नारंगः	= Orange	१८.	जीरकम्	= Cumin-seed
७.	बदरम्.	= Jujube fruit	१९.	मरिचम्	= Black pepper
८.	जम्बुफलम्	= Jambolan = Rose apple	२०.	लशुनम्	= Garlic
९.	ओदनः	= Rice (Cooked)	२१.	पलाण्डुः	= Onion
१०.	जंबीरं	= Lemon	२२.	कदलीफलम्	= Plantain
११.	सूपः	= Soup	२३.	पोलिका, रोटिका	= Bread
	शाकम्	= Vegetable			

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EXERCISE No. 13—Translate into English:

१. सः प्रतिदिनं लशुनं खादति। २. सः जीरकरसं पिबति। ३. अहं आम्रफलेन साकं भोजनं करिष्यामि। ४. बदराणि जम्बूफलानि च बालकाः भक्षयन्ति। ५. अश्वः प्रतिदिनं चणकान् भक्षयति। ६. भोजने अहं ओदनं भक्षयामि। ७. तस्मिन् वृक्षे दाडिमानि सन्ति। ८. त्वं किं नारंगस्य रसं पिबसि? ९. ग्रीष्मकाले जनाः पलण्डून् भक्षयन्ति। १०. अहं प्रतिदिनं भोजने जंबीरं भक्षयामि।

ANSWERS TO EXERCISE:

XII (१) कृष्णः अश्वः वेगेन धावति। (२) अहं नीलं मयूरं पश्यामि। (३) विशाले तटाके पुष्पाणि सन्ति। (४) सः पुराणं घृतं न भुङ्क्ते। (५) राज्ञे कः पत्रं लिखति? (६) वाचालो जनः सत्यं न भाषते (वदति)। (७) कृपणो जनः क्षीरं न पिबति। (८) सः नवीनं पुस्तकं लेखिष्यति। (९) बालाः कृष्णेन कन्दुकेन क्रीडन्ति। (१०) कृशे तटाके अधिकं जलं नास्ति।

BHAVAN'S JOURNAL

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

189

Sri M. Mandappa, Koramangala, Bangalore.

Q: Do you believe that 'equality before law' propounded in our Constitution is being guaranteed in reality? If so, how would you reconcile the arrest of Sri Indra Prasad Bachihi of Hindu Mahasabha who undertook a fast against a decision on Bombay on a charge of attempting to commit suicide; and the non-arrest of Sri Morarji Desai who also undertook a fast to make the people of Ahmedabad to hear his words, on the same charge?

A: There is no doubt that the Constitution guarantees the equality before law.' I don't know the *circumstances* under which Sri Indra Prasad was arrested, so can not give a definite reply. Sometimes, popular opinion is so overwhelming or the cause for hunger strike is so great that exceptions have to be made.

190

Sri Sitaram Bijoor, Mangalore.

Q: When was the caste-system created in Hinduism, and who is mainly responsible for this cursed system?

A: The caste system has to be changed in the light of modern conditions. But for centuries it was not a cursed system, but a powerful social organization, which protected society, culture and religion.

No single man created it. In my view, small tribes existed in India from early times. The Aryans evolved the *Chaturvarnya* — the forefold order of society—with a view to coordinating the tribes into a cohesive, graded society, which enabled a caste to raise in the scale of the hierarchy

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if it developed appropriate qualifications.

Even in recent times, we have seen how the so called low castes have been rising into higher castes by acquiring education and means.

191

Sri Matam Narayanan Nambudri, Wadakancheri, T.C. State.

Q: Kulapati's Letter No. 108, when read, I asked myself what! Are these answers given by Indians, *who are supposed to be educated?.... If you don't take it amiss, I wish to ask you whether the samples of the New Knowledge given by you in the letter are culled out from various examinations... What is the remedy you suggest for diverting the flow of this knowledge so that it may not contaminate at least the generation yet to come?*

A: The answers quoted in my Kulapati's Letter No. 108 were given by graduates in the examinations held by the different Public Service Commissions in the country and found in the reports published by them. The only remedy is either for the universities, colleges and professors to raise the standards of education or for them to admit only a limited number of brilliant students.

192

Sri V. Ramarao, Bilaspur.

Q: What is Evolution, Involution, Reincarnation and Realization? What is Mukti? *Please enlighten this from the point of view of all religions.*

A: (1) Evolution is the process by which the Spirit expresses itself through Matter, Life, Mind and Fundamental Aspirations, leading to successive stages of transformation. (2) Reincarnation means that the soul is the divine essence in man, of which the body is no more than an instrument, that on the dissolution of the body, the soul acquires another body; that when, through successive births, the man comes to stabilise his Fundamental Aspirations and begins to live in God, he attains realization. When such a man lives, moves and has his being in God and acquires complete *Samatva*, he attains *Mukti*.

193

Sri B. G. Rao, Rajahmundry.

Q: Can Yoga and family life be practised side by side?

A: Certainly. The whole teaching of the *Bhagavad-Gita* is that Yoga can be attained easily by man who is—

युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु
युक्तस्वप्नावबोधस्य योगे भवति दुःखहा

And family life is the basis

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well-regulated life enjoyment, action and behaviour.

194

Sri R. N. Amingad, Hyderabad.

Who is the chief of "Vedas?" Where were they found first in the World?

Rigveda is the chief among the *Vedas*. According to the old Hindu idea, Vedic *mantras* were God-inspired and were 'seen' by the Rishis. In fact, they were the inspired ritualistic chants of the early Rishis handed down from preceptor to disciple till Bhagavan Veda Vyas collected them in their present form. The age of Vyas is placed somewhere between 1200 B.C. to 4000 B.C. and even further back. The mantras must have composed quite a few centuries before that time to acquire their sacred character when redated.

195

Sri K. S. Rama Rao, Seetharam.

Is it not unworthy of a great king like Vikrama, as told in "Simhasana Dwitrimsika—24", to have so hideously disgraced the husband of the merchant's daughter, with whom he took liberties so unrighteously?

A: *Simhasana Dwitrimsika* is a collection of folk-tales which grew into shape from mouth to mouth, each story having a spicy ending. You should not apply modern moral codes to such folk stories. But the fact that this book has survived so many centuries shows that human mind at many levels delights in such stories.

196

Sri R. Vijayamohan Rao, Kurnool.

Q: Sheep following their unwilling leader are illustrative of party politics. How?

A: Persons who follow a political leader do it from various motives. Most do it because they feel it is fashionable; many do it because it serves their self-interest; some do it because they have the confidence that the leadership is necessary or useful to the country. A few do it, in spite of differences in outlook, because they realise that in these days, by being a member of a compact political party, a man can properly serve the great cause which he has at heart. Very few do it because they are personally loyal to the leader. There is very little sheepishness about it.

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Our Fortnightly Profile—67

GROMYKO

TRUE to the Churchillian description (October 1, 1939) that "Russia is a riddle wrapped in a mystery inside an enigma", the U.S.S.R. effects moves in her political chess-board with such startling suddenness and rings down changes in the key-positions so dramatically, that the world is left guessing as to the motives which prompt such actions.

Nevertheless, swtiches at the head of the Russian *Narkomindel* (Foreign Ministry) are generally a forerunner to policy changes. For example, Molotov's replacement of Maxim Litvinov in March 1939, paved the way to the reversal of policy which culminated in the Nazi-Soviet pact in August of that year.

Again, way back on August 21, 1943, for instance, an announcement was made from Moscow that M. Litvinov had been relieved of his duties as Soviet Ambassador to the United States and would be succeeded by Andre A. Gromyko, hitherto *charge d' affaires* of the Soviet Embassy. Although the American State department hastened to tell a wondering world that it had been informed of the change several days before the official announcement, commentato began to speculate about the po tical significance of the chang effected which came in the mid of the Quebec Conference. In th American and part of the worl Press, the recall of Litvinov wa interpreted as due to Russian d pleasure at the lack of a secon front in the European War an at the encouragement allegedly given by the Allies to anti-popula movements in the Western cou tries.

Gromyko stepped into his ne office without any fuss. It i stated that he barricaded behin deep red draperies and a watch ful Embassy staff. He is a man of few words and less publicity At that time he established a re cord as the youngest man ever t be an Ambassador to be accre dited to the U.S.A. His age wa 35. Prior to the take-over he ha

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t a year while in Moscow in
e of the American section of
Foreign Office.

graphical data about him is
slender. In Russia, his
Gromyko suggests thunder.
English it has a sound like
of a creaking door. All that
own about him is that he was
in the Gomel region of the
S.S.R. in July, 1908. He was
ted at the Moscow Institute
griculture where he took his
degree. He also studied at
Moscow Institute of Science
1936. He was only nine when
October Revolution took place.
er being trained as an engi-
he taught mass-produced ad-
strators at the Moscow Aca-
and entered the Foreign
at the age of 30. He went
Washington as counsellor a
later, and became Ambassa-
in 1943 and permanent repre-
tive at the United Nations in
It was here that his activi-
received plenty of publicity.
became a pastmaster in the art
walk-outs, obstruction and non-
eration. In the United States
was also engrossed in the pur-
e of supplies for his country.
the maiden speech he made
he presentation of credentials
mbssador to U.S. he emphasis-
he need for mutual trust and
co-operation among the allies
he war effort. It was an en-
aging prelude to the Moscow
ference. His first public ap-
ance as head of State Depart-
t was at a film exhibition of
"The City That Stopped Hitler"—
a documentary about Stalingrad.

Gromyko has impressed those who had to deal with him, as a formidable man in his own way. An American commentator describes him as "extremely quick-witted, and able dialectician, a highly skilled negotiator, always courteous but firm—almost as if he had deliberately schooled himself out of human foibles." At the UNO it was his habit to sit with eyes closed while others were speaking. But he was not relaxing and when the right moment came, he would jump up and make a dramatic intervention in the debate.

Precise, smooth and unsmiling, he dresses like a typical official of any country. He is dedicated to a life of discipline. He gets furious about anyone that dares to interrupt him.

Perhaps the switch in the Office of Foreign Minister announced by Moscow on February 15, 1957—replacement of propaganda expert Dmitri Shepilov by dour, tight-lipped, career diplomat Andrei Gromyko is to set the seal on a policy shift already under way—from the "soft line" pursued in the wake of de-Stalinism to "vigilance" against "counter-revolutionary" influence. We cannot expect any bombshells from him. He will simply function with great precision.

Tall, dark and taciturn he wears

(*Continued on page 52*)

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Saga of Iodine

Sahib Singh Ahuja

Next perhaps only to salt, the mineral that contributes to the upkeep of our physical body is Iodine. In this article its history and varied uses are outlined.

WHO does not know Iodine, which has acquired world-wide fame on account of its antiseptic properties? In fact few operations are performed without the application of tincture of Iodine. It is one of the minerals which are present in our system in the form of salts as a result of intake of our daily food. Although present in microscopic quantities in our bodies, it plays an important part in our lives. Modern researches in science have established that Iodine is essential for our body-construction.

Sea-water, sea-weeds, sponges, sea-animals etc. contain small quantities of iodine compounds. Man's natural sources of iodine include onions, egg-yolk, pineapples, ginger, black-pepper, corriander, clove, the skins of apples, plums and tomatoes. It is also found in certain green leafy vegetables, and goat's milk and is present in cod-liver oil, in the thyroid glands of animals and in many springs. Chile saltpetre and brine from petroleum-wells contain compounds of iodine. One of the ways to increase the quantity of iodine in the system is to eat some fish.

Although man has consumed it in its natural forms without realising it, iodine was not discovered until 1812. The credit of the discovery goes to a French salt-petre manufacturer, De-Courtoise, who stumbled upon its properties while experimenting with the liquors prepared from burnt sea-weeds. Sea-weeds washed up by the tide were collected in heaps, allowed to rot and subsequently burnt. The resulting ashes properly known as 'kelp' formed the basis of iodine manufacture. The ashes were placed in big water tanks and immersed in water. Slow heat was applied and crude iodine obtained by collecting and condensing the vapour given off. The crude iodine was purified by passing it through

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ries of stone-retorts called
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world's bulk supply of
is now-a-days obtained
gh modern methods of extrac-
of the element from salt-petre
itrate deposits found in Chile
eference to the old sea-weed
d.

ides the food sources, iodine
e absorbed either through the
or through the lungs. The
ear the sea is impregnated
iodine given off by decayed
eeds. It has been found by
ration that imbecility and
the commonest disorder of the
id gland—a goitrous growth
due to a deficiency of iodine.
deficiencies can be warded
inhaling iodised air.

annual requirement of
of an adult person is about
quarter of a grain. Though
red in very small quantity, it
the body to utilise fats and
m to the best advantage. It
important constituent of thy-
e, the internal secretion of
thyroid gland. The thyroid
distributes iodine to differ-
parts of the body, and co-ordi-
and regulates the vital func-
of the whole system.

k of iodine increases vulner-
y to germ-borne diseases; the
common forms being influ-
and colds. Vegetation on
ground does not contain
e. This is because erosion
ugh rain washes away all
s of iodine content. Thus,
cattle grazed on high ground give milk with a smaller iodine content than those grazed on plains, though of course improved methods of scientific feeding have now overcome this difficulty.

Iodine-fed calves put on more weight than those whose food lacks it. The same is true of other animals. Poultry lay more eggs if they obtain some iodine. This is best administrated by nailing up an iodine diffuser in the poultry house. The fertility of pigs has been greatly increased by the judicious use of iodine. Maternity specialists have found that sterility can be obviated by the use of iodised air.

As far back as 1950's the South Wales miners had discovered that iodine helped to ward off colds. They dipped one of the buttons of their suits in iodine every now and then. The button-dipping was really a crude form of the modern iodine locket. These lockets are made in such a way as to release the iodine vapour a little at a time. The warmth of the body vapourises the iodine, and with each breath a minute quantity is inhaled.

School authorities have used iodised air with remarkable success. It was found that in the class-rooms treated with iodised air, the inmates were found more alert, more intelligent, healthier and comparatively immune to goitre. Iodine is one of the most potent germkillers known to scien-

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tists. In the last war the universal use of iodine was responsible for the comparatively low mortality from wounds. In almost all cases in which iodine was applied at once, the wounds did not turn septic.

Many people shirk to use tincture iodine on open wounds because it stings. It is not only the iodine which stings, but the alcohol in which it is dissolved. Experiments are being carried out to make available stingless iodine. A balm of iodine popularly known as iodex is extensivey used for local application in cases of pluerisy. The element finds its extensive use in medicine, in the manufacture of dyes, iodoform etc. and in chemical analysis. Iodoform is a powerful antiseptic and is used to cure malignant wounds.

Most of the milk-sellers mix up *sanghara* flour to diluted milk and sell it as pure milk. To detect such malpractices, iodine is the most potent weapon with the ... entists. A trace of iodine in ... tion with water when added ... such milk will turn intense ... on account of its reaction with ... starch content of the flour. Ro... active iodine is unique in as mu... as this is the only element whi... has cured serious cases of "G... ves's disease."

Iodine, though a poison, is ... always fatal. Iodine rubbed ... the body will appear in a few ... nutes in the saliva thus provi... that it has been absorbed into th... blood stream. If we put our ha... or foot into iodine vapour, the ci... culation of the blood will be st... mulated immediately.

The presence of iodine in th... blood-stream helps to prevent ski... eruptions and is a palliative i... ailments like rheumatism.

Let us encourage the intake ... iodine by normal means as indi... criminate use of the element wi... not lead to happy results.

GROMYKO—(*Concld.*)

horn-rimmed glasses. His recreations are playing volley ball and fishing. He also likes a game of chess, collects stamps and attends movies. In his early days in the Russian Embassy in Washington, prior to his elevation as Ambassador, he lived in a quiet suburban retreat about 30 miles from Washington with his wife and two children. In conversation he a... ways avoids politics.

He speaks English slowly bu... well and with little accent. Once David Low did a clever cartoon of him and other notable delegates in the United Nations as crawling after each other at the Conference table, captioned: "Here we go round the agenda."

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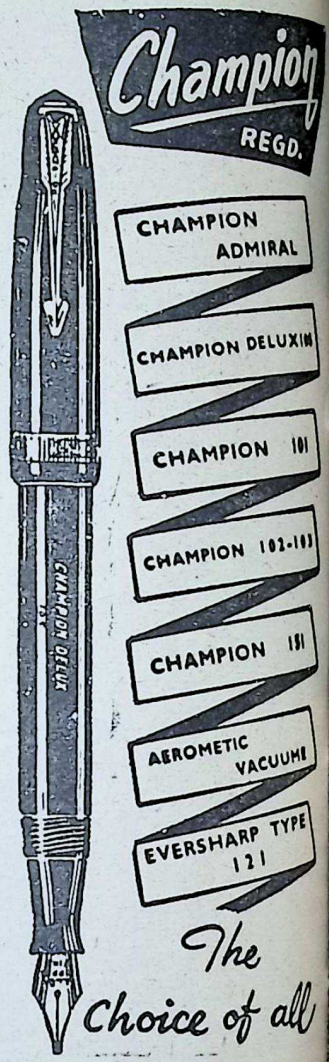

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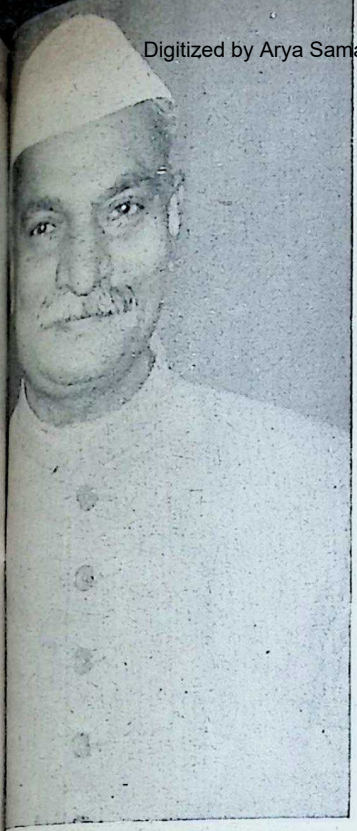
Messages

[For the Bi-Decennial Celebrations (Feb. 10 to 18), the Bhavan had the privilege of receiving messages from many eminent persons. We give below a selected few].



New Delhi,
Jan. 31, '57.

The Bharatiya Vidya Bhavan deserves the good wishes of every lover of learning and art on this occasion when it is celebrating its silver anniversary. For spreading knowledge and enlightenment, the Bhavan has not depended solely on one kept, namely, its publications, which are highly valuable and authentic as they are. It has laid equal emphasis on example, and for this purpose the Bhavan has started quite a few new institutions for imparting education and the practical knowledge of arts. In the sphere of publication, the Vidya Bhavan's contribution in producing books of basic importance and making them available at a very low price, has been almost revolutionary. This contribution is bound to get further recognition as the Bhavan's Hindi and other Indian languages series start coming out.

In the light of this fact and also in view of the other cultural activities of the Vidya Bhavan, one can say that the Bhavan has made considerable progress in achieving its objective, namely, the reintegration of Indian culture to suit modern conditions. I congratulate the Bharatiya Vidya Bhavan on this success and hope that while it continues to make strides, it will get greater and greater response from the public.

Rajendra Prasad

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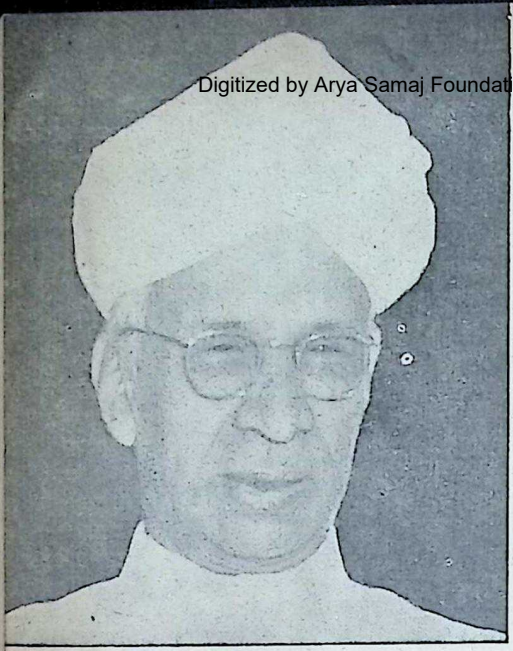


New Delhi
Jan. 15, '57

The Bharatiya Vidya Bhavan has been doing excellent work all these years in getting our generation back to its roots. In the noise and intensity of modern life the youth are wandering bewildered. It is essential for them to get back to the roots and that is why I appreciate very much the work which the Bharatiya Vidya Bhavan is doing.

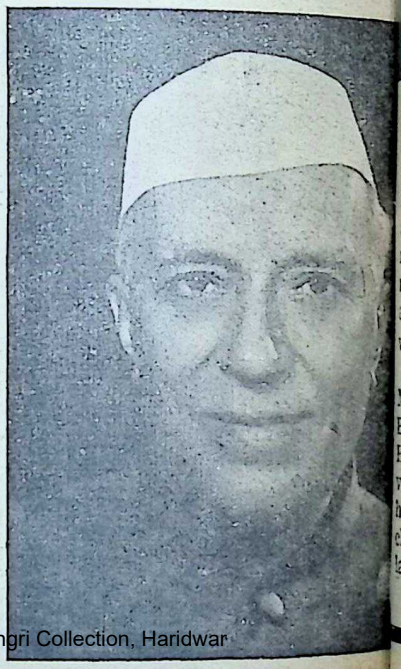
I send my best wishes for the success of the Bi-Decennial Celebrations of the Bhavan.

S. Radhakrishnan

New Delhi,
Jan. 22, '57.

I send my good wishes to the Bharatiya Vidya Bhavan on its completing twenty years of work. During this period it has served the cause of Indian culture with ability and perseverance. I wish it success in the future.

Jawaharlal Nehru



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In the sudden passing away of Sri Balasaheb Kher on 8th March, the Bhavan has suffered a great loss. He was a great patriot and above all, a gentleman, with his roots in erudite scholarship, in respect for humanity and in an abiding faith in fundamental values.

Sri B. G. Kher was an Honorary Member of the Bharatiya Vidya Bhavan almost from its inception. He took great interest in its activities. As a mark of respect to his memory, the Bhavan remained closed on the day he breathed his last.

As our Prime Minister has said, "Balasaheb Kher was one of the great men in India of our generation, a man of the highest integrity and devotion to the cause of India and the Indian people.

"In the struggle for freedom as also in the high offices he occupied since independence came, he was a tower of strength and he gave quality to whatever he did."

Sri Kher's message for our Bi-Decennial Celebrations:

"The educational and cultural work which the Bharatiya Vidya Bhavan has been doing during the last 20 years is of great value to the country. The Sanskrit Department, the Publications Department, the Book University Scheme, the Kala Kendra and the Special Music School have been doing yeoman service in their respective fields of activity, and all people interested in the cultural progress of our country should be grateful to the Bhavan for such incessant work.

"I send my best wishes to the Bhavan for continued progress in the fine work it is doing."

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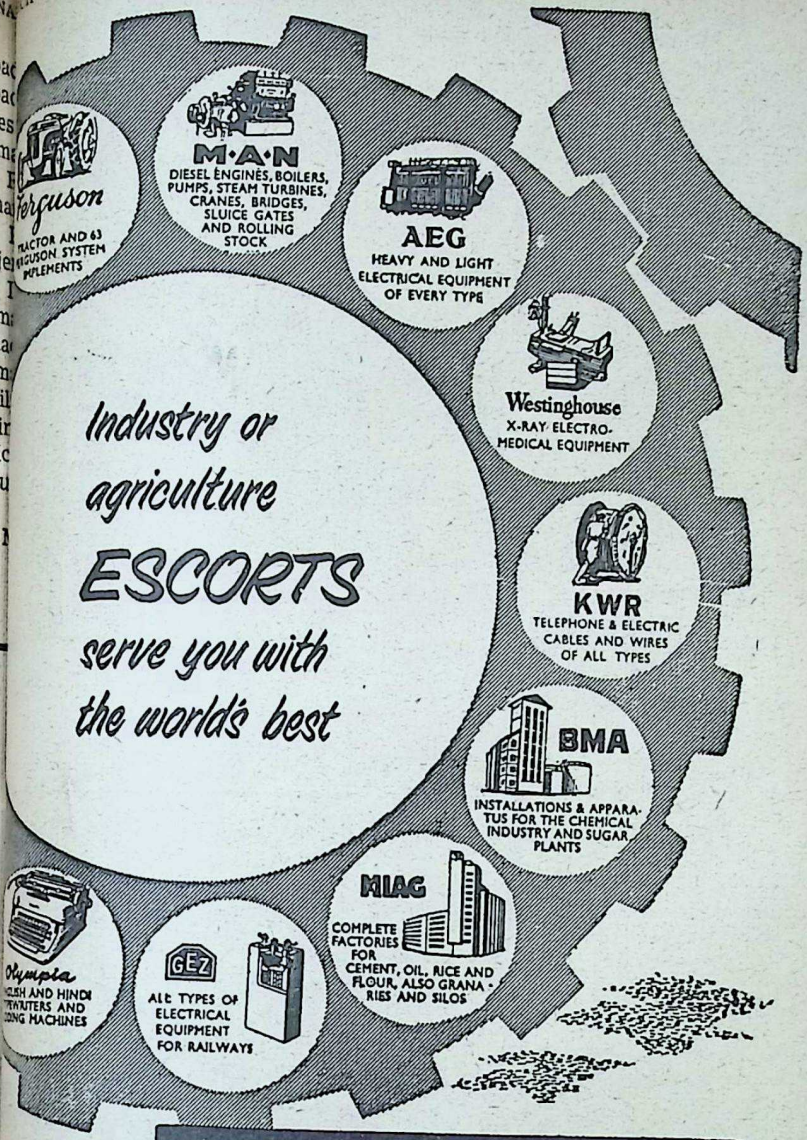

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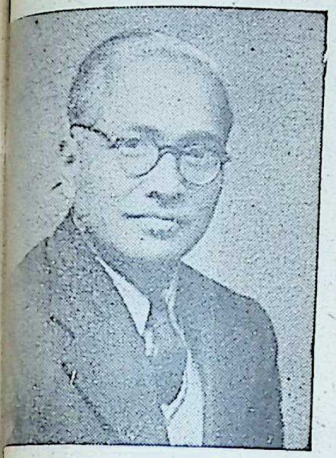
Kalidasa and Vedic Revival

A. C. Bose



the age of Kalidasa Vedic rival was a settled fact. A eat literature was being d in the old Sanskrit langu- in preference to the Prakrit s of the people in which the ant leaders of religion in- Lord Buddha had address- m,* and a deliberate attempt ade to reinterpret the an- Vedic religion and culture, aspects of which were very

idasa and other literary men, r, freely introduced Prakrit dia- the dramas, making women and people speak in them.

vigorously criticised by the protestant cults. Of these the Vedic ritual of Yajna and the Vedic conception of the Kshatriya Varna with its political and military mission came for special opposition. The new cults preached abandonment of ritual and non-violence and antisecularism. They also placed the ascetic ideal highest, conceding at best an inferior position to family life (*grihastashrama*) which is highly exalted in the Vedas. In Kalidasa (as in other poets, too, of the age) there is a conscious effort to reconstruct the ancient Vedic ideals.

In his famous drama *Shakuntala* Kalidasa portrays a typical Vedic sage in Kanwa, the Parashara, and gives an idyllic picture of his *ashrama* in which live not only his disciples with their stern vow of celibacy (Brahmacharya) but also his adopted daughters, young virgins, who are on sisterly terms with them, and under the special care of an elderly lady who bears a Vedic name—Gautami. Trees and creepers, beasts and birds, share the serene *ashrama*

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life, contributing beauty and charm to it. Kalidasa makes Kanwa perform the Vedic fire-ritual (Agnihotra) with a verse composed by him, as he says, in the Rigvedic metre, beginning with—*Ami vedim paritah . . .* (Act. IV).

There are several Rigvedic mantras having the same word at the beginning. There are certain words peculiar to the Vedas (like *apaghnata, durita* etc.) which occur in Kalidasa's verse. The metre is Vedic Trishtup. Only the three-member combination (*Samasa*) at the close of the first line is more classic than Vedic.

In another part of the drama the king is shown the way to the fire-ritual (Act V) and it is reported that the visitors from the *ashrama* have been received according to the Vedic convention (*shrautena vidhina*). In the *Raghuvamsham,* the qualifications of princes and kings for the hand of a great princess are said to include the performance of a large number of Vedic Yajnas. The father of Aja, the accepted candidate, is reported to have performed ninety-nine Ashwamedha Yajnas.

In *Shakuntala* the king is described as a protector of Varnashrama, the four-fold social groups and the four-fold programme of individual life, which came to signify the traditional Vedic scheme of life and society. The epic *Raghuvamsham* begins with a description of how the great kings of the line of Raghu followed the four-fold ideal of personal life, dedicating themselves to the noble duties of the Varna, and not running after personal pleasure. The poet shows how the end of the line comes with the licentious Agnivarna. Kalidasa appears to have taken upon himself the task of teaching kings how to acquit themselves like heroes and true Kshatriyas. The Kshatriya, according to him, is not only a military hero but also a protector of the people and his highest ambition is to be a leader of the country as a whole by becoming a Chakravartin, overlord, without interfering with regional autonomy. In his play *Vikrama and Urvashi,* the king embodies the highest ideal of chivalry and rushes with indomitable valour to the rescue of Urvashi, who is being abducted by a demon, and wins the compliment "Rajarshi", sage-king, from his companions. The hero of *Shakuntala,* while mooning about listlessly, immersed in the thought of the beloved, hears a report that the evening rituals are threatened by Rakshasas and immediately rushes out to fight them, ignoring his personal feelings. Kalidasa is evidently reminiscent here of a similar scene in the *Ramayana* where Rama and Lakshmana, ideal Kshatriyas, fight the wild disturbers of the Yajna.

Kalidasa exalts conjugal love and the family. All the poet's outpourings of the lonely Yaksha, the hero of the *Cloud Messenger,* are for his wife living at home. The divinity, according to t

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ideal, which carries on the tradition, is, as Kalidasa a dual Being—*Pitarau*—er and Mother in one. The iage of Shiva and Parvati in *arasambhava* shows human iage on the divine plane and y idealises it. Similarly, the of Kumara idealises parent-

most popular of the Vedic s, Indra, happened in later to have all but disappeared; in Kalidasa we have him, gh in the Puranik form, as leading member of the synod ods, but carrying about him of the Vedic qualities. He n ideal hero and an ideal and a great patron of heroic often appreciating their vir- by asking for their help in ing demons. Kalidasa speaks e kings of the line of Puru ding this honour.

e Vedic revival of Kalidasa's was a synthetic rather than nclusive process. Though the insists on a complete view of equiring the discharge of all duties including those of Kshatriya warrior, and recog- the dignity of all stages of ncluding the married state parenthood, he does not fail ow his highest regard for as- m, whether of the orthodox type, as in Kanwa, or of the dox Buddhist type as illus- by the character of the nun Kaushiki in *Malavika and Agnimitra.* This spiritual courtesy is a hall-mark of Indian culture and made a valuable contribution to the reintegration of the Vedic religion after the prolonged opposition of protestant cults. Kalidasa has a characteristic analogy for the companionship of the Kshatriya queen and the Buddhist nun:

> Behold! how the queen in her auspicious robes shines with Kaushiki clad in ascetic garb, as if the Vedas have embodied themselves and have their companion in the Science of the Supersoul (*adhyatmavidya*). (Act I).

Here a distinction has been made between Vedic Karmakanda (ritualism) and Jnanakanda (transcendentalism). Kalidasa is at home in both. In the prayer to Brahman in *Kumarasambhava* Canto II, the Supreme Being is addressed as the one Atman existing before the creation of the universe. "Thou knowest the Self (Atman) by the Self," goes on the prayer, "thou createst the Self by the Self, and by the power of the Self thou dissolvest in the Self." Again: "Thou art to be known and thou art the knower; thou meditatest and the ultimate object of meditation art thou." So Kalidasa stood as much for Vedic spirituality as for Vedic formalism—for both Karmakanda and Jnanakanda.

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Simhasana Dwatrimsika—41

Serial

SWARNAPURI

King Bhoja discovered the throne used by King Vikramaditya. He installed it in his palace and tried to ascend it. As soon as he set foot on each step of the divine throne, the statuette holding it stopped him and told him of the exploits of King Vikramaditya. So far nine such statuettes had dissuaded him. The present story is told by the tenth statuette.

KING BHOJA woke up, as usual, in the early morning and after completing his morning ablutions, had his breakfast. By that time Nithivakya also came dressed for the *durbar*. Both of them followed by other courtiers proceeded to the *durbar* where the divine throne was placed.

After doing the customary propitiations for the throne, King Bhoja tried to ascend it. There was no trouble till the ninth step, but as he set foot on the tenth, the statuette holding it became suddenly animated and rolling its eyes in derision called out to King Bhoja: "I thought my sister had convinced you of your poor calibre compared to King Vikrama and dissuaded you from trying to occupy this throne. Apparently you are still unconvinced."

Said King Bhoja: "Can you tell me what you know of King Vikramaditya?"

"Yes, listen" replied the tenth statuette and narrated the following story:

In the island of Naga Loka, on the slopes of Sveta Parvata, on the banks of Tamraparni was the city of Prathishtra. A king by name Sadguna was ruling there. To his wife Sayugyavati was born a girl whom they named Sanchivi.

The King had a priest by name Kalakanta and to him was born a son whom he named Adimula.

The girl and this boy had been married in their previous birth but were cursed by Rishi Vishwamitra for being late in receiving him. The lady however got a pardon from the venerable sage. According to it they were reborn in the world.

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Now, when Sanchivi grew to be woman, Sadguna wanted to cele- te her marriage suitably. en however she came to know it, she called her father and d: "Father, I shall marry only h a person who can give me accurate account of Swarna- i."

The father agreed and made a clamation to the effect that ors with such qualification ght approach him.

When Adimula, the priest's son, rd that the princess was avail- e for anyone, he wanted to try chance. Fool that he was and sidered as such by all the peo- of Prathishtra, he rang the ce-bell and sought audience h the King.

The King called him in. Adi- a said: "I want to marry your ghter."

With pleasure," replied the g; "but do you know the con- on my daughter has set for her or?"

I know that!"

You know all about Swarna- i?"

Yes."

Then let us go to my daughter". aying he took him to her. But n she started plying him with stions, he quailed before her. mately it turned out that he trying to bluff her. But un- fortunately she had been blessed with the faculty of remembering her past birth from which, she knew all about Swarnapuri where she ruled with her husband.

In the end, Adimula was thoroughly exposed and put to shame. This, however, touched him to the quick. So he went all over the world to find that city of Swarnapuri without success. At last he returned to Prathishtra and sought the advice of his elders. They laughed at his foolhardy venture. However they gave him a tip. "If you seek the help of King Vikramaditya of Ujjain, he might tell you all about Swarnapuri."

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Following that advice, Adimula went to Ujjain. He rang the palace-bell and gained admission into it. Seeking an interview with the King, Adimula revealed his strange request.

King Vikrama too honestly did not know of this Swarnapuri. He asked Bhatti if he knew where it was. Bhatti shook his head. He asked the ghoul, which too said no.

Finding that the next six-monthly self-imposed exile was on hand, King Vikrama decided to find all about Swarnapuri. He promised Adimula to tell him all about that strange city soon.

So, handing over the reins of Government of Ujjain to Bhatti, King Vikrama started on his exile. He first went to Prathishtra after paying his respects to his family deity, Bhadra Kali.

Reaching Prathishtra he made exhaustive inquiries about the strange condition stipulated by princess Sanchivi for her marriage. Later he promised Adimula whom he left at his place: "Look here, don't move out of this house till I see you later with all the details about Swarnapuri. I shall get you the hand of the princess."

So saying, he got on to the shoulders of his dutiful ghoul which took him hundreds of miles away from Naga Loka. When he alighted for the day, it was in the midst of a deep forest.

[*To be continued*

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Sri Munshiji and Smt. Lilavati Munshi with some of the Bhavan's enthusiastic friends and workers who organised a Ball in its aid on February 9, 1957.

BHAVAN'S NEWS

SYMPOSIUM

Dr. H. J. Bhabha, Chairman, Atomic Energy Commission, has been constantly on tour, it has so far not been possible to get the revised version of his address for Bhavan's symposium "What is the Matter with the World?" We however, hope to publish it in these columns at an early date.

DELHI CENTRE

The *Vastu* ceremony of the Bharatiya Vidya Bhavan, Curzon Road, New Delhi, was performed on February 12, 1957.

Sri Damodar Das Khannah officiated at the *Vastu* ceremony.

A meeting of the executive committee of the Delhi branch was held on March 14, 1957, at the new premises, with Sri Munshiji in the chair. Prominent among those present were Smt. Lilavati Munshi, M.P., and Hon'ble Justice Sri N. H. Bhagwati of the Supreme Court. At this meeting the details of the arrangements for the formal inauguration ceremony were finalised. Arrangements for furnishing the building, equipping the library, school, etc., were also discussed and finalised.

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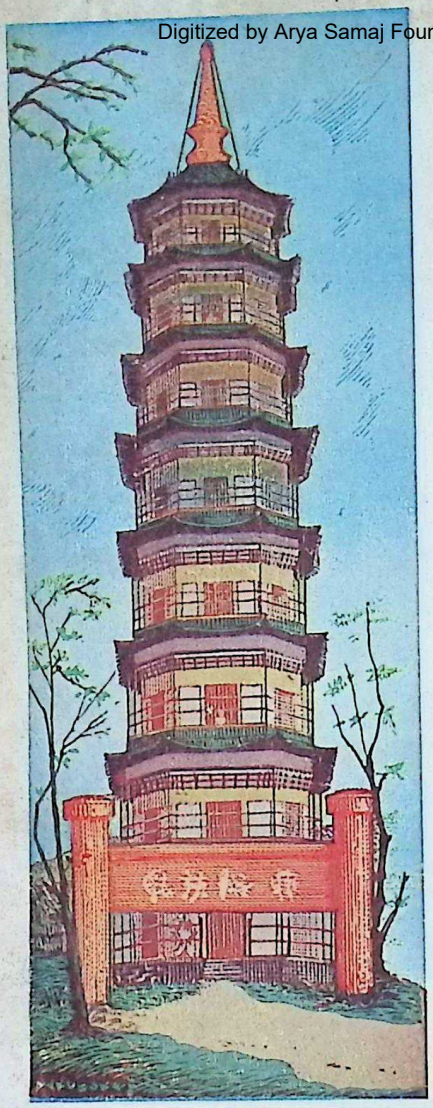

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—*Rigveda*, I-89-i

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TRUTH

सत्यमेवानृशंसं च राजवृत्तं सनातनम् ।
तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ॥

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।
सत्यवादी हि लोकेऽस्मिन्परमं गच्छति क्षयम् ॥

Ancient government was resting on truth and mercy. Truth is the principal factor of a kingdom as the universe rests on truth.

Gods and sages regard truth as the best virtue. One who utters truth at all times obtains eternal bliss.

—Valmiki Ramayana (109—10 & 11)

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In the sad demise of Sri N. Chandrasekhara Aiyar on March 31, 1957, the Bharatiya Vidya Bhavan has lost one of its stalwarts and pillars of strength; and India, an outstanding jurist, a profound scholar and savant, an assiduous interpreter of Indian culture, an imaginative educationist and a veritable prince among men.

Sri Chandrasekhara Aiyar was born in 1888. He was an accomplished scholar in Sanskrit, Telugu and English. Deeply religious, a man of great humility, sincerity, personal charm and warmth, Sri Aiyar was an embodiment of the Indian ideal of simple living and high thinking. It can be truly said of him that he was one of God's good men.

Two circumstances moulded the career of Sri Chandrasekhara Aiyar. He was born and had his early education at Tirupati, a renowned centre of Indian Culture from time immorial. His father, who practised as a lawyer at Tirupati, was a scholar of great distinction in Sanskrit and Telugu. This explains Sri Chandrasekhara Aiyar's life-long devotion to religion, law and literature.

After graduating with honours from the Madras Christian College and the Madras Law College, Sri Aiyar served as an apprentice under Sri V. Krishnaswami Aiyar. He was associated with Dr. C. P. Ramaswami Aiyar and worked as his junior for some years.

It was about this time that he manifested his flair for journalism. In 1917 Dr. C. P. Ramaswami Aiyar was editing *New India* as Dr. Annie Besant had been interned by Lord Pentland's administration for leading the Home Rule movement. Sri Chandrasekhara Aiyar then became a regular leader-writer of *New India*. For over a decade, he was a contributor to the *Hindu* and the *Madras Mail*. In fact, he once seriously entertained the idea of becoming the editor of a newspaper.

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In 1927, after a short but successful career at the Bar, he entered the Judicial Service. As District Judge, he had a wide and varied career in several districts. In 1941, he was elevated to the Madras High Court where he earned a name for his alertness of mind, urbane disposition and high sense of duty. Retiring from the Madras High Court in 1948, Sri Aiyar became a member of the All-India Bank Disputes Tribunal. He was India's representative in the Indo-Pakistan Boundary Disputes Tribunal presided over by the late Justice Bagge. In 1950 he was appointed Judge of the Supreme Court from which he retired in January 1953. Immediately thereafter, he was appointed Chairman of the first Delimitation Commission and later acted for some time as a judge of the Supreme Court. He was again called upon to serve as Chairman of the Delimitation Commission set up by the Union Government to draw up constituencies both for Parliament and State Legislatures in the wake of the States Reorganisation Act. He worked strenuously and completed the task according to schedule.

Sri Chandrasekhara Aiyar had an abiding interest in education and took a leading part in the establishment of the Vivekanan-

IN SRI CHANDRASEKHARA AIYAR'S DEATH, THE BHAVAN HAS LOST A STALWART; LAW, A GREAT JURIST; LEARNING, A SCHOLAR OF WIDE SYMPATHIES; PUBLIC LIFE, A WISE SERVANT. DEEPLY RELIGIOUS, HE WAS THE SOUL OF REFINEMENT AND AN EMBODIMENT OF INDIAN CULTURE. HE WAS ONE OF MY DEAREST FRIENDS AND HIS DEATH LEAVES A VOID DIFFICULT TO FILL.

K. M. MUNSHI.

anda College, Madras and other educational institutions.

Himself a happy blend of Indian heritage and modern knowledge, Sri Chandrasekhara Aiyar saw his life-mission reflected in the Bhavan's objective: 'reintegration of Indian culture to suit modern needs.' A close associate and a very intimate friend of our Kulapati, Sri Aiyar was joint General Editor of the Bhavan's *Book University* right from its inception. He took considerable interest in all facets of the Bhavan's activities. His *"Valmiki Ramayana"* in our *Book University* Series, with a foreword by Prime Minister Sri Jawaharlal

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Nehru, is a popular book, having gone into two editions in less than two years. He has also published another book *Anjaneya*. He was the editor of the latest edition of Mayne's *Hindu Law*.

Sri Aiyar was a frequent contributor to the *Bhavan's Journal*. In fact, the sad news of his demise reached us when this Ram Navami Number of the Journal, wherein we are carrying his article on "Sri Ramachandra," was half way through the press. Words cannot describe nor tongue adequately convey any idea of the tower of strength he had been to the Bhavan in the years of endeavour. His death is a benumbing blow to us.

We offer our heartfelt condolences to Shrimati Sitalakshmi Ammal who was his *sahadharmini* through his eventful voyage across the sea of life lighting, by the brilliance alike of his greatness and goodness, the path for many fellow mortals.

While the printing of this issue of the Journal was nearing completion, we received the sad tidings of the demise of Sri Gordhandas Purshottamdas Sonawala in the early hours of April 2, 1957. He was 80 years old.

Sri Sonawala was one of the Trustees of the Bhavan. He was a great friend of our Kulapati and was closely associated with the growth of the Bhavan from its inception. In his death, the Bhavan has lost a great patron and sincere guide.

He was the senior partner of the well-known firm of Messrs. Narrondas Manordas. It was his princely donation which enabled the Bhavan to start its Science College—the 'Narrondas Manordas Institute of Science' and the hostel 'Narrondas Manordas Chhatragram'. He was a great humanitarian and philanthropist.

We offer our heartfelt condolences to his spouse, Srimati Chandanben and his two sons,

Sarvasri Harilal and Amritlal, and other members of his family as also partners of his firm.

As a mark of respect to Sri Sonawala's memory, all the Departments of the Bhavan remained closed on April 2, 1957.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 124

★ BHAVAN'S OBJECTS ★ IDEALS OF EDUCATION ★ ITS FAITH

Raj Bhavan, Lucknow.
April 7, 1957.

Young Friend,

s you know, we had the Bi-decennial Celebrations of the Bhavan from February 10th ebruary 17th, which were in-rated by Sri Sri Prakasa, Gov- of Bombay. There were sym- discourses, music, dance, and at-homes. There was too, not connected with the rations but arranged by some the Bhavan's enthusiastic rs for its benefit, and seve- other functions. Perhaps of you from the College not attend them on account ur examinations.

urally I felt very happy to ipate in the Celebrations. has been the joy of witness-e growth of an idea; its blos-g out into a home of Indian re; its developing into a ment. The joy has been all greater for my having been associated with almost every phase of its activities.

★

It was in 1923 that an idea gathered form among a very small circle of friends in Bombay. The idea was that in order to revitalise our culture and re-integrate it with new elements so as to suit modern conditions, it was imperative that it must be studied in all its aspects by our educated men. But before that could be done, three conditions had to be fulfilled:

First, other-worldiness, the curse of the past, has to be replaced by a sense of joy in life as it is lived; second, the traditions which stifle the vigour of creative vitality have to be broken through; and lastly, the fundamental values of Aryan Culture, which have given ageless

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inspiration to our culture, have to be captured afresh for our generation.

A little later, the idea became articulate as a sense of mission, not in one mind but in two. They felt that, even in the act of their being brought together, they had been made the instruments—crude and imperfect—of serving, be it so little, the vast movement to restore Dharma, the essence of which has ever been Truth, Joy and Beauty, *Satyam, Shivam Sundaram.*

When the Bhavan was founded, I defined the aim of the Bhavan as follows in my address :

"The Bhavan will be an association which will organise active centres where ancient Aryan learning is studied and where modern Indian Culture is provided with a historical background."

Eminent men like Dr. Rajendra Prasad, now the Rashtrapati of India, and the late Sir Chimanlal Setalvad, the doyen of the Bombay Bar, were among those who helped in the foundation of the Bhavan.

The Bhavan has been the work of God. Patrons, donors, friends and co-workers have all given it generous assistance; many students have worked for it with single-minded zeal. They have been the props and pillars of the Bhavan; it has grown from year to year because of them. Money has come; buildings have risen, one after the other; kendras have come to be established and its institutions have attracted students from all over India and abroad. The College of Arts and the Institute of Science have proved attractive. The building of the Bhavan's Kendra at Delhi will soon be ready. The foundation-stone of the Bhavan's Kendra at Kanpur has been laid. The Allahabad Kendra is working well. The Kala Kendra, with its activities in music, dance and drama, has enriched the lives of hundreds of students and associates and elicited admiration wherever our students staged performances.

The Singhi Series of rare manuscripts, edited by competent scholars, the *History and Culture of the Indian People* in ten volumes edited by Dr. R. C. Majumdar, the Book University and the Journal published by the Bhavan, among them the *Bhavan's Journal*, have been fortunate enough to have received recognition not only in India but abroad.

The Sanskrit Vishva Parishad closely associated with the Bhavan has had five successful sessions each associated with the inauguration of a vital movement for the preservation of Sanskrit, the storehouse and instrument of our ancient heritage. It has also branches, mandals, kendras and associates in several parts of the country and in some countries abroad.

★

About ten years ago when the Bhavan began to make rapid progress, the ideals of *Bharatiya Shiksha* or Indian Education were

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ulated. In doing so, the
y and practice of creative
ation both in ancient and mo-
India as also in the West
drawn upon.

ucation to be essentially In-
we felt, must follow the lines
dian culture. This culture is
nly dance, music and drama;
mere matter of religious prac-
social institutions or philo-
al doctrines It is a way
through which only we can
e to ourselves and fulfil our
y.

objects of the Bhavan,
ore, postulated that educa-
in India should be creative;
while catering for the acqui-
of the widest range of
edge available in modern
it should predominantly in-
the fundamental values of
Culture. If this was ignor-
disregarded, the Bhavan
have no right to exist.

a creative education alone
et the cultural crisis in mo-
ndia, created by the system
eloped during the British
The education which this
has provided is neither In-
nor creative. It divorces
dge from an emotional
ess of cultural values; it
s a graduate into a waste
basket for bits of informa-
ithout giving him an ethical
itual outlook on life.

Macaulay first planted
d of English education, he
the view that it was neces-
o civilize the uncivilized

people of India. This seed, when it grew into a tree, succeeded in "civilizing" our educated classes, if by that is meant making them other than their real selves.

The early educationists of the 19th century, the British missionaries, inspired by a zeal to save the savages of non-Christian lands, substituted the values of our culture by the values of the crude culture of Europe. If we had to be taught to speak the truth, we were referred to George Washington, as if we had no Harishchandra; to inculcate perseverance we had to learn all about Robert Bruce and his spiders as if we had no Pratap and no Guru Govind Singh. And if we were taught anything at all of our country and its culture, it was to cultivate an arrogant and hypercritical attitude towards our past. Naturally, under this new dispensation, we learnt "to save our soul" by developing an inferiority complex *vis-a-vis* all things foreign.

This "miracle" was performed by our being hypnotised through Indian histories into a belief that we were only as our foreign rulers saw us, not as we *were*. These historians told us about the foreign invasions of India; of the evils of our social system; of the wickedness of selfish Brahmins; of the lurid details of the palace intrigues of the Sultans of Delhi; of the wicked sepoys who staged the Mutiny of 1857 and the brave foreigners who crushed it. We were never told of the tenacious

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social organisation which protected lives and culture through centuries of historical vicissitudes; of the heroes and heroines who resisted the foreign invaders; of the Indian conquest of foreign lands; of the urges which drove the Hindus and Muslims to rally round the last Mughal Emperor of Delhi in 1857 to drive out the hated foreigner; of the Dharmasastras which gave continuity, homogeneity and stability to widely differing communities and religious forms and cults; of the cultural, ethical and spiritual background of our past.

In the course of the last hundred years, correctives were provided by several challenging movements like the Sanskritic revival and the literary renaissance which followed it; the Arya Samaj and the Theosophical Society; Indian scholarship, Swadeshism and militant nationalism which grew with every decade; the higher life of the Spirit for which Sri Ramakrishna, Swami Vivekananda, Sri Aurobindo and Gandhiji stood.

In spite of ten years of freedom and these correctives, our educational system has not rid itself of its tendency to foster an inferiority complex. Some of our educated young men still look down upon their countrymen and look up to the foreigner. When they visit a foreign country, they get lost in ecstatic admiration of its achievements; they absorb a foreign outlook, see wisdom in foreign solutions and prescri foreign remedies as the panac for our evils. This is no wonde for the roots of their being are n in our soil.

The situation, far from impro ing, has in fact become worse. our schools and colleges we are busy teaching everything unimpo tant that there is no time teaching Indians to be Indians; teaching history from the Indi point of view; much less for acq ring a sympathetic appreciati of our culture. There seems to a conspiracy to keep the young generations in darkness about that matters in regard to t country.

It is from a foreign author, W Durant, that our young men h to learn that "India was motherland of our race, and San krit the mother of Europe's l guages; she was the mother of philosophy, mother, through t Arabs, of much of our mat matics; mother, through t Buddha, of the ideals embodied Christianity; mother, through t village community, of self-gover ment and democracy. Moth India is in many ways the moth of us all."

The other factor, much m dangerous, has been the fury w which hedonistic Westernism been sweeping us off our feet. great achievements during the l thirty years have been to inc cate a growing admiration for gangster; to force a step-by-s retreat from moral standards;

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lop a taste for anarchical cyni-
It gives sanctity to totali-
n theories, which provide an
pe into irresponsibility, when
ing human could any longer
t. And the whispered tales of
some happenings, which take
e in the palaces of the tyrants,
replaced the sacred legends
oble and heroic kings of old.

☆

e can survive these on-
ghts only if creative education
es us true to ourselves. "By
alone can the self be raised,"
Sri Krishna.
reative education must make
young men authentic repre-
atives of India: strong, true
free embodiments of the finest
ur culture, their feet firmly
ted on our past and their eyes
w with pride in India's mis-
The teacher and the stu-
should, therefore, become,
and foremost, India-conscious.
must provide the growing
with a place to stand on,
refrom it can work the Archi-
an lever.
e Bhavan has the faith that
an culture, in its ancient but
nal wisdom, has envisaged an
ation, truly creative, which
lops all the faculties of man
equips him for attaining hap-
ss in all his personal relations.
greater injury can be inflict-
on the future generation than
a narrow, lop-sided educational
em which develops the intel-
but starves the aesthetic faculty; which increases comforts but neglects the religious urge; which multiplies technological equipment but removes the proximity of God—thereby betraying man's mission in life by disregarding its sanctity.

The education thus envisaged does not aim at mere intellectual development, or training in dance, drama and music for itself. Its aim is so to develop the faculties of the individual as to make his personal relations in their totality as beautiful as he could make them. As a human being he is gifted with aspirations and urges which long to satisfy needs which are as much physical and material as social and political as also the more imperative needs, ethical, aesthetic, religious and spiritual. If he has to fulfil himself, he has to learn to appreciate *Satyam, Shivam Sundaram*—Truth, so that thought, word and deed are as one; Joy, which illumines other lives besides his own with happiness; Beauty that radiates the life of the Spirit. It is only when an individual is trained to fulfil these aspirations that he develops an integrated personality.

It would not be correct to claim that the Bhavan has succeeded in achieving this aim in our educational institutions to the extent we would wish. But we know what our aim is and we try to achieve it within our limited means and the conditions under which we work.

In trying to appreciate and fulfil

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this aim, we must never, under any circumstances, even for a moment forget that the roots of Indian vitality are imbedded in its cultural and spiritual heritage. Its life may appear to change from generation to generation; but its basic continuity persists through a healthy adjustment between necessary development and persistent continuity.

The Bhavan, therefore, has striven to bring to modern life a characteristic outlook which may thus be defined:

First, while under modern conditions we should develop scientific knowledge and equip ourselves with the latest technical achievements, no ancient form or attitude should be given up out of a passion for mere change in the name of progress or modernity.

Secondly, we should not hesitate to accept any new form or attitude which is a truer and more effective expression of the fundamental values of our culture.

And Lastly, we should, at all times, by developing an emotional awareness of it, learn to appreciate our heritage and try to live up to its values in the pursuit of which its great architects found their self-fulfilment.

In this way alone can we capture its flame in our individual lives and pass it on to future generations to carry forward.

Let us by all means be an advanced people in terms of material achievement, but that is no reason why we should be untrue to the heritage of Vyasa, Valmiki and Kalidasa, or forget the message of the *Bhagavad Gita*.

Let us have equality of men and women, but that is no reason why marriage should cease to be invested with the sacramental unity of spirit between husband and wife, or that home should be less conducive to welfare of children brought up in an atmosphere of loving tenderness of both the parents, joined in harmony.

Let us try to establish economic justice, but let us not be foolish enough to believe that sense of justice can be developed without respecting the divine essence in man.

Let us try to live life in all its fulness, but let us not commit the fatal mistake of forgetting God Who alone can give it.

It is in this faith that the Bhavan has been founded; it is with this faith that we have to work.

In this Twentieth year of the Bhavan we have set ourselves a goal and a programme. As I said, this is God's work. It is for Him to see it fulfilled.

I am sure His "outstretched Hand is felt" upon the labours of all of us who work for it.

Let us, therefore, offer Him of our best and continue, in due humility, to be grateful for whatever success He is pleased to vouchsafe to us.

Yours sincerely,

K. M. Munshi

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RAMA

RAMANAMA is not for the few: it is for all. He who takes this name lays by a rich store for himself, and it is inexhaustible. The more you draw upon it, the more it increases. It is infinite. As the *Upanishad* says, you take out infinite out of infinite and infinite remains behind. It is the unfailing panacea for all the ills, physical, mental and spiritual to which man is subject. *Ramanama* is only one of the numerous names of God. In fact, there are as many names of God as there are human beings in the world. You may substitute *Krishna* for *Rama* or you can substitute for it any of His countless names and it will make no difference. I had got the mantra of *Ramanama* from my nurse when I was a child. I used to be frightened of ghosts and evil spirits in the dark. My nurse told me: "If you repeat *Ramanama*, all the ghosts and evil spirits will vanish." I accepted her advice with all the unquestioning faith of a child. That cured me of my cowardice. If that was the experience of a child, how much more would the grown-ups stand to gain by it if they repeated *Ramanama* with understanding and faith? But it must come from the heart.

Do evil thoughts possess you or are you tormented by lust or greed? Then, there is no charm against it like *Ramanama*. Supposing you are tempted to amass a big fortune by some easy and dishonest means. If you have faith in *Ramanama*, you will say

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सहस्रनाम तत्तुल्यं
राम नाम वरानने ॥

...ANAMA

...andhi

...yourself: "Why should I amass ...my wife and children riches ...ch they might squander away ...hy not leave them a legacy in ... shape of sound character and ...nd education and training that ... enable them to earn their liv... by honest industry and body ...our?" Ceaseless repetition of ...anama will dispel your delu... and false attachment and the ...ng realization will dawn on ... that you were a fool to hanker ...r millions for the sake of your ... ones, instead of offering ...m the priceless treasure of ... name which frees one from ...bondage and wandering. Fill... with joy of that realization, ...n a person will tell his wife ... children: "I have not brought ... you the treasure I had set out ..., but something infinitely ...her." "Where is it, show it to ...," they will say incredulously. ... is the Name which is richer ...n all treasures," he will reply, ...ecause It quenches the thirst for ... riches. It is enshrined in my ...art."

His Holiness Sri Shankaracharya of Kanchi has, in a message, called upon everyone to observe Ram Navami with Ramayana *Parayan.*

"All should read Ramayana during the period commencing from Punarvasu, 8th April, 1957 to next Punarvasu, 5th May, 1957 in any language suitable to them.

The whole of Yuddhakanda from Vibhishana Saranagati to Sri Rama Pattabhisheka is to be read. The reading is to be commenced on Sri Ram Navami Punarvasu, the 8th April, 1957, first reading the chapter on Sri Rama's birth, then Yuddhakanda commencing from Vibhishana Saranagati and finishing with Sri Rama Pattabhisheka on the next Punarvasu the 5th May, 1957.

Persons who read Ramayana as mentioned above may expound in the evenings or at nights, whenever convenient, the purport of the chapters they read that day to such of those devotees as may assemble at their house or some other convenient place for hearing the exposition.

Readers of Ramayana as indicated above are requested to intimate their decision to the Manager, Sri Sankaracharya Mutt, Kancheepuram. Mantrakshata prasada sanctified by the recital of the name of "Sri Rama" will be sent to them at the time of the latter Punarvasu.

Those who are in the habit of reading Ramayana daily may not disturb their daily programme and continue to read Ramayana according to their original procedure even during the above period. In addition to their regular reading, the Chapter on Sri Rama's birth may also be read on Sri Rama Navami day, 8th April 1957."

[Courtesy: *Navajivan Trust*]

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Shudha Mazumdar

RAMAYANA

HOW IT CAME TO BE WRITTEN

THE Bright Immortals in Skyland were troubled. The little planet whirling in space, called the Earth, appeared to have lost much of its joy. The mortals inhabiting it passed their days in constant terror of Ravana, the ten-headed Rakshasa, King of Lanka, that island kingdom set in the turquoise-blue sea. Skilled in black magic his wicked emissaries travelled far and wide in various guises, and wrought havoc on all good and pious people. Sacred altars in the forests, where holy rites were performed by Munis and Rishis, were defiled and destroyed. Peace had fled from the smiling Earth, and tearful sighs and supplications of the afflicted filled the spheres, saddening the Devas of Skyland.

What was to be done? Who would remedy this evil? The holy sage, Narada, minstrel of Skyland whose *veena* was ever in his hands to sing the glory of God, plucked the silver strings. To the accompaniment of delicate filigree music he entered Vaikuntha, the abode of Vishnu the Preserver. Here he found the Bright Celestial One seated on a beautiful Lotus Throne with his dazzling consort, Lakshmi. Tears of love and reverence filled Narada's eyes as he gazed on the Shining Ones. Then, lo! to his amazement he saw them no more but in their place four radiant godlike ones with a lovely lady by their side smiling on him. Bewildered, he rubbed his eyes. What was the meaning of this? Silence reigned deep and profound. The lambent light illumined the scintillating figures, who looked on him with benediction in their eyes. Peace, perfect peace, pervaded Vaikuntha.

Narada was puzzled, for his mind was ever curious. He felt he must unravel the mystery; and to whom could he go but to the great god Shiva?—Shiva, who had sacrificed everything to embrace the austere life of a Yogi, to delve into matters of the spirit, in snow-bound Kailasa—mighty Shiva who held the goddess Ganga in his matted locks, and wore the crescent moon on his fair forehead. His compassion was boundless. Even the awful serpents knew this as they fearlessly coiled

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und his neck in peace and ty. Those clammy, venomous kes that one avoided, he wore is necklace! His heart held un-nded love for all the Universe, n though his was the terrible of destruction. The outcast the despised found in him r staunchest friend; and noth-could be hidden from him. He w all that was past, all that is all that will be. Yes, Shiva ld surely enlighten him, de-d Narada.

ut he felt that it might be bet-to go in the company of Brah-the Creator. So he went first his Shining One, so wise and , and together they went to asa. On this snowy peak of Himalaya mountains dwelt the t god Shiva, with his beaute-consort, Durga.

What brings you here?" asked a with a smile. "Both of you to have something on your s, yet you are looking so y."

en spoke the deathless and t Brahma. "In Vaikuntha, abode of light, there abides nu, the Preserver of the Uni-e, but now on the jewelled ne there are found four ra-t figures instead of one. Why is, O Shiva?"

s it is revealed now so it shall n years to come," foretold the t god. "Vishnu, to save his ple, will be born on earth to the demon Ravana. He will le himself in four, and des-to the world, embodying him-self as Sri Rama, Lakshmana, Bharata and Shatrughna; the four stalwart sons of King Dasharatha. Lakshmi, his celestial consort, will be Sita in King Janaka's palace; and Rama, to keep his father's vow, will banish himself to the forest followed by Sita and Laksh-mana. Sita will be stolen, and rescued by Rama, and Ravana slain; the twins, Lava and Kusha, will be Sita's sons. Vishnu, born as Rama, will show mortals how to live by Truth. Sinners will be cleansed of their sins when they take the name of Rama, and turn to him. Yea, the greatest wrong-doer will discover he is freed for ever, if he but holds the name of 'Rama', in his heart. The name will possess singular virtue. Pain and poverty, grief and fear, will be unable to crush those on Earth. Freed from all ignorance safely they will cross the turbulent wat-ers of life if they embark on the boat of 'Rama'. Frail mortals will be able to sail this sea if they will call on 'Rama'. The great-est sinners will be delivered in this manner." So Shiva declared, as he lifted the veil of the future.

"But where is there one so weighed in sin?" asked Brahma.

"Listen," said the great god as he smiled on them, You will meet him on the Middle Way; say the word 'Rama' to him. He is fet-tered by ignorance, and knowing no good, is therefore, steeped in sin. Free him from his bondage as you go."

So Brahma and Narada disguis-

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ed themselves as sannyasis and went their way to test Shiva's words.

Now, in the Middle Path there dwelt the brigand Ratnakar. His parents were pious, but he had taken to evil ways. He robbed and killed wayfarers, and thus provided for himself and his family; and he knew no mercy or goodness. That morning he was up a lofty tre in search of passers-by to carry on his evil trade, when he spied Brahma and Narada coming his way.

"Aha", he thought in glee, "here are two holy men. They wear nice saffron robes. I shall kill them and take the garments for my own." So he went to them, raising his fearful iron rod with which he had slain so many. But lo! Brahma willed that his dreadful weapon of destruction should stay uplifted, and so it remained. Bewildered, Ratnakar set his teeth and tried his best to bring it down with a crushing blow, but all his efforts were in vain. His intended victims smiled on him.

"Son, who are you?" asked Brahma softly.

"Do you not know?" he cried furiously. "I am Chabyan's son, Ratnakar, and I shall slay and strip you both."

"It is a sin to kill," replied Brahma, "and more so a sannyasi. Do you not see we are harmless hermits?"

"You will not be the first," laughed robber Ratnakar. "There have been many of your kind, and none were spared."

> From the peasant in the field and the worker in the factory to the highbrow and the scholar, the story of Rama and Sita has been a living one.
>
> I do not think any person can understand India or her people fully without possessing a knowledge of the two magnificent epics (Ramayana and Mahabharata) that are India's pride and treasure.
>
> —Jawaharlal Nehru

"If you really mean to slay me," said Brahma, "then I would beseech you to do so with care. No ant or insect must be killed by me as I am felled to earth. But tell me," he continued, curiously "who shares all your sins?"

"Why, I keep both my parents and my wife," was the bold reply. "What I take is shared by the four of us, and doubtless, they will share my sins as well."

Brahma laughed. "Your sins," he said, "are your own. None will partake of the fruits of your evil deeds. Go and ask them. If they agree to share your sin, then, come and kill me if you will. I promise you I will not leave until you return." So saying, Brahma sat down with his companion under the shade of a spreading tree.

Ratnakar was amused. "This is

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a trick of yours, O holy one. not think you can run away m me."

Brahma gave his word that he uld wait for his return. So, ious to test what he had just ard, Ratnakar left them, with ny a glance backward to see t his victims did not escape. s house was close by in the ods.

First he went to his aged par- s.

"O father," he said, "tell do you not share my sins, en I bring food and raiment for by killing people?"

"Who says this?" was the an- reply. "Whoever heard of a her bearing the burden of his 's sins? When you were young helpless, I fed and clothed by the sweat of my brow. All I did in the world then, I can er lay on your shoulders. ewise, now that I am old and rm, it is for you to care for keep me in whatever manner can. Whoever asked you to and rob for this purpose? r sins are your own to bear."

nakar's heart sank at these ds.

urning to his mother, tearfully implored. "Will you, mother, r my sins with me?" But his her flared up and cried, "One never repay one's debt to one's her. I brought you to life. me, you have seen the light of world. No sin of yours is for to bear."

Ratnakar hung his head and sought his wife who was devoted and true.

"Tell me truly, dearest," he entreated, "do you share my sins or not?"

"My Lord," she replied, "God made me your other half to share all things in life. I am to share every other sin of yours but this. For, when you wedded me, you pledged yourself to protect and keep me. You vowed before the world that you would be responsible for my food and raiment. So that which you do for this purpose is all yours to bear. I never told you to rob and kill for a living."

Fear filled Ratnakar. "I am undone!" he lamented. "How ever will I cross this sea of sin which surrounds me on every side? What shall I do? To whom shall I go?"

Seized with dread and despair, as he realized the full extent of his wrong doings, in an agony of grief and horror he hit himself on the head with his iron rod, that had shed the innocent blood of so many, and fell senseless to the earth. When he came to himself, he remembered the sannyasis he had intended to kill, and rose to seek them.

"I shall go to the great one. He may extend his grace and save me." So he came to Brahma and Narada and fell at their feet.

"Mercy, O holy ones," he begged with tears. "One by one I asked all three, for whom I robbed and

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killed, but none are willing to share my sins. Light breaks through my world of dark ignorance. By you this knowledge is revealed to me. Tell me now, in your kindness, how shall I be saved?"

Then Brahma said, "Go and bathe in yonder river first."

And Ratnakar went, but to his horror, as soon as his eyes fell on the rippling stream, the river dried up and not a drop of water remained. In the river bed, fish, alligators and other creatures who lived in the cool life-giving water, lay gasping and dying. Covering his face with trembling hands he returned to Brahma.

"O Lord," he sobbed, "I am filled to the brim with my sins. All shrivel and die at the sight of me. How can I be saved?"

Brahma sprinkled holy water from the hermit's bowl he carried on the bowed head of the sinner; then coming nearer, whispered in his ear, "Just utter the name of 'Rama'."

But sin had tied the tongue of robber Ratnakar, and it refused to frame the word.

"O Lord," he cried in horror, "my vile mouth cannot say the word. What shall I do?"

Then Brahma, with infinite patience and care, taught his tongue to utter the name that had been endowed with power to melt away all sin. He was told to sit and meditate on the name, while he whispered it to himself over and over again.

In this manner, Time will surely free you from your sins," assured Brahma.

★

Time flowed on, and on, and on. Came scorching summer and icy winter,—storm, rain and sunshine, all over and over again. The cycle of the seasons passed over the unprotected head of Ratnakar, as he sat in stillness with the name "Rama" on his lips, and enshrined in his heart.

Countless years passed like this, until one day Brahma once again passed the same way. To Brahma, the years that had gone were but a mere moment. For Time to the Celestial Ones is not as it appears to mortals. Brahma looked around, then he spied a mound of earth made by white-ants. Coming near, he could hear a voice within murmuring "Rama, Rama, Rama," over and over again. Then it dawned on him that this must be where Ratnakar sat and meditated, while Time and the white ants had covered him completely. Thorny shrubs and blades of *kusha* grass had grown on the little hillock of earth. There was no sign of anyone but the small voice within the heap of earth calling "Rama."

Brahma called Indra, the King of the Bright Immortals. "Pour down unending rain for seven days on this white-ant hill," he commanded.

So, cascading waters came from above ceaselessly, till they soaked

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ough the hard earth which cov-
d the form of Ratnakar. All
t remained was but a skeleton
the robber that had been. But
thin, his spirit still abided and
ntly murmured, "Rama." Time
l withered his flesh and white-
s had eaten through him; in
te of everything he still con-
ued to do what he had been
d, until at last the light of wis-
m illuminated his spirit.

Brahma, Creator of all living
ings, now called him to life, and
sh covered the bare bones of
tnakar, and he became whole
e more. Bowing low before
s benefactor, he said, "You have
eased me from the bondage of
norance and sin, O Lord, by
ring me the sacred name of
ma."

"You went by the name of Rat-
kar once," said Brahma, "but
m now on you shall be known
Valmiki. Immortalize the holy
me that freed you from your
s, and cleansed your life. It
st be made to live for ever
rough you as the *Ramayana.*
rite the life of Rama in seven
oks and tell the world about him
d his teachings."

"But how can that be?" was the
plexed reply. "How is the book
be written when I know noth-
g of the art? In what man-
r is the story to be written?
las, I am all untutored for the
eat task." Humbly Valmiki beg-
d Brahma to enlighten him.

"Listen," said the Bright Immor-
l, "the past is dead. Ratnakar is no more. In his place now lives the sage Valmiki. All knowledge shall be yours in days to come. The gift of poesy shall be granted to you. Verses will flow from your lips, set to the right meter. Write all that comes to you then, truly and faithfully. The future shall be foretold by you in an epic poem, and Sri Rama shall live and act as you shall record in the *Ramayana.*"

With this, Brahma ascended to his own abode in Skyland.

★

Once again, Valmiki sat in solitude and silence, murmuring the name that had so wonderfully released him from all evil. The cool, clear river rippled by, and a lofty tree spread its foliage over him. Time passed. There was peace without, and peace within him. Wisdom had come to him, and he was looked upon as a holy one. His heart held love for all that lived in the beautiful world around him.

One day a hunter who happened to pass that way spied a pair of snow-white cranes on the tree under which Valmiki was sitting. The birds were enjoying life and were supremely happy. Heedless of this, the hunter took aim and sped his cruel arrow. Pierced through the heart, fluttering in agony, one of the birds fell on the lap of Valmiki, while its mate circled round with wailing cries. Quivering at this outrage, his heart throbbing with pain, Valmiki

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gazed on the pitiful body of the innocent victim, whose snowy feathers were stained with blood.

Turning to the hunter in burning anger, he cried, "Vile man, how dare you slay this bird in the midst of its bliss? How could you be so bereft of mercy? These innocent ones were so happy with life and love, and you have dealt death and heartbreak to them. It is a sin to kill. All life is sacred. My curses on you for the sorrow and suffering you have brought upon these blameless lives."

Peace was shattered, and grief gripped Valmiki. The agony of the birds passed on to him, and his eyes darkened with pain. He seemed to feel intensely all that they had endured. Thought flooded him. He gave expression to his feelings in effortless speech as he looked on the slaughtered birds. He noted with surprise that his words sounded lilting and lovely, strung into a stanza of strange verse. Slowly, he rose and wrote down the four lines on a leaf, and mused deep and long over them. What did they mean? At last he decided to seek the sage Bharadwaja. Surely he would be able to decipher this stanza that had come to him. So he betook himself to the sage and told him all.

As they were both plunged deep in thought, Narada arrived. They rose to greet the celestial minstrel with due respect. Then Valmiki recited the lines that had sprung to his lips so strangely, and enquired what they were meant to be.

"Listen," replied Narada, "you are to write the book of Rama called the *Ramayana* in the same meter as this stanza you have composed. Record in verse the coming of Rama, who is to be born of the race of Solar Kings ...of the royal Dasharatha, his father...of his brothers, Lakshmana, Bharata and Shatrughna ...of peerless Sita, furrow-born of Mother Earth...of King Janaka of Mithila, who will cherish her as a daughter...of the manner in which Sri Rama will win and lose Sita...and regain her from the Rakshasa King Ravana, whom he shall slay, only to lose Sita once again for ever. Record all the knightly valour of Rama, the ideal man...of his love of Truth, and his selfless life, and, lastly, how it will be given you to teach Sita's twin sons, Lava and Kusha, the *Ramayana* to recite to their royal father. Write truly and well, Valmiki, for you were destined for this. Fare you well."

His mission done, Narada struck the silvery strings of the *veena* in his hands, and floated away into space.

Great and valorous souls who tread the path of virtue and who are ever ready to help the weak are found all over, even in the animal kingdom.

—Valmiki Ramayana.

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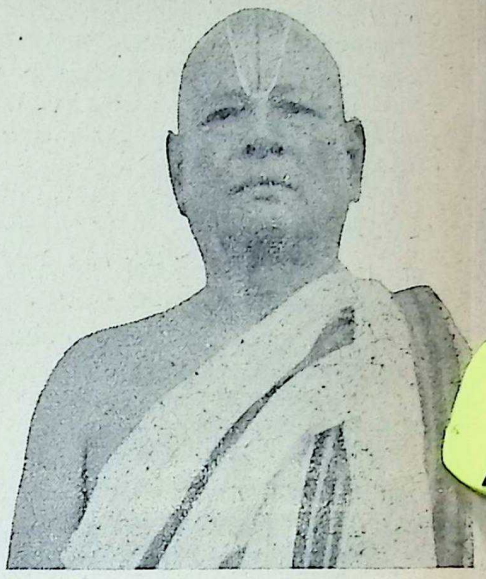
AMAYANA ND THE DAWN OF GITA



T. Srinivasa Raghavacharya

THERE are scores of lightning passages in the *Valmiki Ramayana* which must have ade indelible impression on the thor of the *Bhagavad Gita* be- re he rendered into rhythmic rses the immortal sayings of rd Sri Krishna. A few of them ken at random will conclusively ow that not only the ideas of hagawan Valmiki, but also his imitable easy flow of style were sely followed by his illustrious ccessor Bhagawan Vyasa. The e vies with the other not only the simplicity of style and tic beauty but also in the sub- nity of thoughts and the lofti- ss of the language.

QUOTATIONS FROM VALMIKI RAMAYANA

हृदिस्थस्सर्वभूतानां
आत्मा वेद शुभाऽशुभम् ।
—IV-18-15.

The Supreme Lord that dwells within the hearts of all beings knows what is right and what is wrong.

शोको नाशयते धैर्यं शोको नाशयते श्रुतम् ।
शोको नाशयते सर्वं नास्ति शोकसमो रिपुः ।
—II-62-15.

Affliction destroys a man's courage, affliction destroys his learning, affliction destroys all that is good in him. In fact there is no greater enemy to him than affliction.

उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम्
उत्साहवन्तः पुरुषाः नावसीदन्ति कर्मसु ॥
—IV-1-122.

Courage is strength and there can be no greater strength to a man fortified with courage. Men

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armed with courage never fail to succeed in their pursuits.

गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम्।
अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाऽशुभम्॥
—IV-21-2.

All bliss and affliction a man is subject to, are the the resultant of his own action. He reaps the fruits thereof in the world beyond.

शोच्या शोचसि वां शोच्यं दीनं दीनानुकंपसे।
कस्य को वा नु शोच्योऽस्ति देहेऽस्मिन्बुद्बुदोपमे॥
—IV-21-3.

Why dos't thou grieve for others when thou art thyself pitiable. Who is to grieve for whom when everyone possesses bubble-like body ready to burst at any moment.

स्मृत्वा वियोगजं दुःखं त्यज स्नेहं प्रिये जने।
अतिस्नेहपरिष्वङ्गात् वर्तिरार्द्रापि दह्यते॥
—IV-1-115.

Mindful of the pangs of separation, give up all attachment to those near and dear. A wick though cooled by moisture, still burns by close contact with oil.

अवश्यं लभते जन्तुः फलं पापस्य कर्मणः।
घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः॥
शुभकृत्शुभमाप्नोति पापकृत्पापमश्नुते।
—VI-114-25/26.

A wrong-doer cannot escape the dire consequences of his action. He has to suffer for his sins at the approach of the grim hour. He that is virtuous is rewarded, while he that commits sin is punished.

यदा चरति कल्याणि शुभं वा यदि वाऽशुभं।
तदैव लभते भद्रे कर्ता कर्मजमात्मनः॥
—II-63-6.

As a man sows, so does he reap good or bad. A man's weal and woe are the resultants of his own deeds.

नात्मनः कामकारोऽस्ति पुरुषोऽयमनीश्वरः।
इतश्चेतरच्चैनं कृतान्तः परिकर्षति॥
—II-105-15.

Man is not free to do anything as he likes as he is powerless. God alone moves him hither and thither in all his actions.

सर्वेक्षयन्ताः निचयाः पतनान्ताः समुच्छ्याः।
संयोगा विप्रयोगान्ताः मरणान्तं च जीवितम्॥
—II-105-16.

All the accumulated treasures perish. Every climax has an anti-climax. All attachments end in separation and all life must come to an end.

यथा फलानां पक्वानां नान्यत्र पतनाद्भयम्।
एवं नरस्य जातस्य नान्यत्र मरणाद्भयम्।
—II-105-17.

All ripe fruits must drop down from the tree. Even so a man has to await the inevitable hour.

यथा गाढं दृढस्थूणं जीर्णं भूत्वाऽवसीदति।
तथैव सीदन्ति नराः जरामृत्युवशं गताः॥
—II-105-18.

Even as a house with massive pillars and solid foundation dilapidates, men are withered by old age and eventually die.

अत्येति रजनी यातु सा न प्रतिनिवर्तते।
यात्येव यमुना पूर्णा समुद्रमुदकाकुलम्॥
—II-105-19.

A night that had passed will not return; even as the waters of the

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muna getting into the ocean do flow back.

रात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।
पि क्षपयन्त्याशु ग्रीष्मे जलमिवाम्बवः ॥
—II-105-20.

ust as the sun's rays evaporate ckly all water during summer, n so the rolling days and nights ten our end.

नानमनुशोच त्वं किमन्यमनुशोचसि ।
स्ते हीयते यस्य स्थिरतस्य गतस्य च ॥
—II-105-21.

Why do you grieve for others; ieve for thyself as every mo- nt of yours is gradually taking ay your life whether you re- in stationary or move about.

मृत्युर्व्रजति सह मृत्युर्निषीदति ।
सुदूरमध्वानं सह मृत्युर्निवर्तते ॥
—II-105-22.

eath closely follows a man erever he goes and wherever he and returns with him, how- long may be the distance tra- ed by him.

वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः ।
पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ॥
—II-105-23.

rinkles begin to appear all the body and the hairs turn . Man's mortal frame is mbled by old age. By what l will he be able to overcome

युदित आदित्ये नन्दत्यस्तमिते रवौ ।
णो नावबुध्यन्ते मनुष्या जीवितक्षयम् ॥
—II-105-24.

t the day-dawn men are de- ted with their acquisition and at sunset they reveal in nocturnal pleasures. But they forget their life is shortened by each sun- rise and sun-set.

हृष्यन ऋतुमुखं दृष्ट्वा नवं नवमिहागतम् ।
ऋतूनां परिवर्तेन प्राणिनां प्राणसंक्षयः ॥
—II-105-25.

Men rejoice at the advent of a season which come afresh. The life of every being is shortened by the changes of seasons.

यथा काष्टं च काष्टं च समेयातां महार्णवे ।
समेत्यच व्यपेयातां कालमासाद्य किंचन ॥
एवं भार्या च पुत्राश्च ज्ञातयश्च धनानिच ।
समेत्य व्यवधावन्ति ध्रुवोह्येषां विनाभवः ॥
—II-105-26/27.

Just as a tidal wave brings toge- ther two wooden pieces in a vast ocean and another wave separates them, even so wife and sons, rela- tives and wealth, get themselves separated thereafter. The separa- tion of these is certain.

नात्र कश्चित् यथा भावं प्राणि समभिवर्तते ।
तेन तस्मिन्न सामर्थ्यं प्रेतस्यानुशोचतः ॥
—II-105-28.

There is no one who can live as he intends. What power then has he over the death of those for whom he grieves.

यथाहि सार्थं गच्छन्तं ब्रूयात्कश्चित्प्रतस्थितं ।
अहमप्यागमिष्यामि पृष्टतो भवतामिति ॥
—II-105-29.

As a by-stander on a road coming across a batch of travellers would say he will also follow them, even so do we follow the footsteps of our forefathers. How

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can a person grieve when he is in that tract from which he cannot swerve ?

एवं पूर्वैर्गतो मार्गः पितृपैतामहो ध्रुवः ।
तमापन्नः कथं शोचेत् यस्य नास्ति व्यतिक्रमः ॥
—II-105-30.

Like a torrent which cannot flow back, past life cannot be retraced. Life should, therefore, be directed towards happiness, as people want to live a life of bliss.

वयसः पतमानस्य स्त्रोतसो वा निवर्तिनः ।
आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाःस्मृताः
—II-105-31.

A courageous and intelligent man shall avoid in all moods and states these various forms of griefs, lamentations and cries.

यथामृतस्तथा जीवन् यथा सति तथाऽसति ।
यस्येष बुद्धिलाभस्स्यात् परितप्येत केन सः ॥
—II-106-4.

If only one realises that death is only another phase of life and that non-existence here is another form of existence somewhere, what on earth can perturb him!

The quintessence of *Ramayana* contained in the well-known 18 verses of Valmiki mentioned above, in the dialogue between Bharata and Rama in the Ayodhya Kanda on the heights of Chitrakoota, otherwise known as the *Rama Gita*, or the sermon on the mount, form the nucleus of the future *Bhagavad Gita* expounded in detail in 18 chapters in the later Avatar, are the peerless highlights in Sanskrit literature.

I have no doubt that there is a key to lock out undesirable thoughts, but everyone has to find it out for himself. Saints and seers have left their experiences for us, but they have given us no infallible and universal prescriptions. For perfection or freedom from error comes only from grace, and so seekers after God have left us mantras, such as Ramanama, hallowed by their own austerities and charged with their purity. Without an unreserved surrender to His grace, complete mastery over thought is impossible.

★

Bad as is the loss of a limb, the loss of reason would be worse. Ramanama, when it is uttered not merely by the lips, but proceeds from the heart, is the sovereign remedy for the triple woe to which a man is subject. Reason follows the heart. It does not guide it. A pure heart is thus the most essential requisite not only for the mental health, but for physical, too; and that could be had only through waiting on God—repeating Ramanama.

—Mahatma Gandhi

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MOTHER SITA

Swami Vivekananda

RAMAYANA" is the great ancient epic of India. When you study its characters, you at once find out how different is the ideal in India from that of the West. For the race, Sita stands as the ideal of suffering. The West says, "Do! Show your power by doing." India says, "Show your power by suffering." The West has solved the problem of how much a man can have: India has solved the problem of how little a man can have. The two extremes, you see.

Sita is typical of India—the realised India. The question is not whether she ever lived, whether the story is history or not, we know that the ideal is there. There is no other Pauranika story that has so permeated the whole nation, has entered into its very life, and is so mingled in every drop of blood of the race, as this ideal of Sita. Sita is the name in India for everything that is good, pure and holy; everything that in woman we call womanly. Through all the suffering she experiences, there is not one harsh word against Rama. She takes it as her own duty, and performs her own part in it. Think of the terrible injustice of her being exiled to the forest! But Sita knows no bitterness. That is, again, the Indian ideal. Says the ancient Buddha: "When a man hurts you, and you turn back to hurt him, that would not cure the first injury; it would only create in the world one more wickedness." Sita was a true Indian by nature; she never returned injury.

> There is not a Hindu woman, whose earliest and tenderest recollections do not cling round the story of Sita's sufferings and Sita's faithfulness, told in the nursery, taught in the family circle, remembered and cherished through life.
>
> —Romesh Chandra Dutt

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SRI RAMACHANDRA

N. Chandrasekhara Aiyar

OF late, there has been a rather acute controversy on the question whether Sri Rama was an *avatar* or incarnation of God, or whether he was an ordinary mortal, born as a prince of Ayodhya, who strove to acquire the divine virtues. The orthodox and conventional school of thought adopts the former theory. The modern mind as typified by the late Rt. Hon. V. S. Srinivasa Sastri, would adopt the latter view. In my humble opinion, however, the dispute is a futile one. It is surely more important to discover what Valmiki had in mind when he wrote the work and how he intended his readers to study and interpret it. From this standpoint, there is hardly any doubt that his intention was to delineate Rama as an *avatar.*

At the very commencement of the work, we find reference to the request made to Sri Maha Vishnu by the assembled gods, asking Him to make up his mind to be born on this earth as Dasharatha's son or sons for the destruction of the wicked Ravana. It is not easy to dismiss this chapter as a later interpolation, as it forms an integral part of the story relating to the Ashvamedha sacrifice undertaken by the King. In the famous encounter between Rama and Parashurama, the vanquished Brahmin sage proclaims Rama to be Narayana, the slayer of Madhu :

अक्षयं मधुहन्तारं जानामि त्वां सुरोत्तमम् ।

The Yuddha Kanda makes this very clear. In chapter 35, Malyavan, the maternal grandfather of Ravana, tells him that he thinks Rama was Vishnu:

विष्णुं मन्यामहे रामं मानुषं देहमास्थितम् ।

Ravana himself says in Chapter 72 :

तं मन्ये राघवं वीरं नारायणमनामयम् ।

After exhibiting marvellous skill in archery against hordes of Rakshasas, in chapter 94 of the Yuddha Kanda, Rama exclaims to the admiring Vanara spectators around him that such prowess is to be seen only in himself or in Shiva:

एतदस्त्रबलं दिव्यं मम वा त्र्यंबकस्य वा ।

Again, in Mandodari's lamentation over her lord's death (Chap-

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r 114 v. 12-13), she refers to ama in these terms.

तमसः परमो धाता शङ्खचक्रगदाधरः।
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः।
मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः।

After Ravana is killed and the ttle won, all the Devas, headed Brahma, come on to the scene pronounce their benediction on conqueror. They expressly y that he is Narayan, who des- nded into this world to rid it the atrocious Ravana. It is e that Rama says in reply that regards himself as a man born the son of Dasharatha. But is very answer would be inap- opriate if a mere man uterred Throughout the Aranya Kanda ring his visits to several sages, pecially Atri and Agastya, the thor makes it fairly clear that ma was regarded as an incar- tion and was thus worshipped the sages.

The incarnation hypothesis de- es support from the famous lokas in chapter 4 of the *Bha- vad-Gita,* when we remember e history of Rama's birth:

ा यदा हि धर्मस्य ग्लानिर्भवति भारत।
युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥
रित्राणाय साधूनां विनाशाय च दुष्कृताम्।
संस्थापनार्थाय संभवामि युगे युगे॥

It is further reinforced by the rse which is usually recited very day as preliminary to the evotional study of the *Ramayana,* herein it is stated that when od, who can be known and real- ised only by the study of the Vedas, was born as the son of Dasharatha, the Vedas themselves took shape as the *Ramayana* of Valmiki.

वेदवेद्ये परे पुंसि जाते दशरथात्मजे।
वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मना॥

In his *Gitagovinda,* Jayadeva takes Rama to be an *avatar* of Vishnu in this well-known *shloka* which mentions the ten incarnations:

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान् मूर्च्छयते दशाकृतिकृते कृष्णाय
तुभ्यं नमः॥

While it can therefore be maintained with every justification that Valmiki wanted us to take this view of Rama, it is at the same time possible to interpret the *Ramayana* from the angle of approach adopted by modern critics. There is nothing wrong in it. It does not in any way mitigate the reverence due to, or abate our worship, of Sri Rama, if we regard him as an ordinary man elevated to the pedestal of divinity. On the contrary, pursuit along this line of thought enables us to get over and explain some of the alleged defects in the hero's life and conduct. A superman is still a man, though infinitely better than the rest of his kind and he must obviously be subject to some human failings. Under the stress of unbearable misfortune, it

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is not surprising if Rama wondered at the weakness of his father in yielding to the angry entreaties of the charming Kaikeyi. To become unhinged in mind at the loss of a dear and beloved wife is but natural. To kill Vali from a hidden shelter was justified by force of circumstances as was his alliance with Sugriva. Rama's suspicion that Bharata may like to have the kingdom for himself and not exactly welcome his return to Ayodhya was a thought which would have occurred to most persons placed in a similar situation. One who knew that he was Lord Narayana himself and that Sita was none other than Lakshmi would not have put her to so many ordeals.

Such defects and failings in Rama's life are not, however, really inconsistent with the *avatar* theory. Once God comes down to earth as a man, he must play the role which he has assumed. He covers himself with his own *Maya* and is then subject to delusion as much as ordinary human beings are. It is only at the end of the mission that he withdraws himself from his projected activities and becomes Godhead once again. Sometimes, he has to be reminded of the termination of his work, as Rama was, after he had killed Ravana.

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Readers will recall that when this Journal was started on August 15, 1954, the number of pages were 48. Since then, without increasing the price, the size of the journal was progressively increased to 56, 64 and since March 1956 to 72 pages. Due to the recent rise in the price of paper and cost of production, we are reluctantly compelled to effect a slight increase in price.

Bharatiya Vidya Bhavan

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PURITY OF MIND

C. Rajagopalachari

WHEN we see a beautiful woman, we must think of Devi, the Mother of the Universe. Reminding ourselves that the woman in front of us is one of the forms of the Divine Mother, we should bow down at the feet of the Mother before us, saying, "You are an incarnation of Devi. Can the Mother of the Universe be anything but beautiful?" We should become like a little child. When a child sees its mother, what other thought will enter its mind? This was the method which Sri Ramakrishna practised from the beginning. Even the wise and the learned yield to the temptations of lust. Sri Ramakrishna has thus taught a good means of escape from this danger.

We should not hate the feminine form. And we should not decry women. It is wrong to speak of women as deceitful creatures. It is not proper to hate one's mother or speak ill of her. Our mother is the Devi herself made flesh. The Devi is your mother; She is everybody's mother. She is the embodiment of Shakti. She is the Mother of the Universe. She is a form of the all-pervasive Supreme. Her beauty and her smile signify maternal tenderness. Bow before the Devi. Your lust will vanish. Practise this method taught by Bhagavan Ramakrishna. You will immediately discover that your mind becomes ever purer.

A pot and a ladle do not constitute food, though they may be used to cook and serve your food. Reading a list of things you want will not bring them before you. Teaching will avail nothing unless you exert yourself. Turn your mind to the practice of devotion.

When your mind falters at the sight of the beautiful form of a woman, think then of Sita who did penance under a tree in Asokavana. Will you join the rakshasas or will you fall at the feet of Hanuman, confess the hidden weakness in your mind and pray for the grace of the Mother? Standing in the form of the woman before you, the Devi demands your pure devotion. Do not yield to your passion like a fool. Do not seek your own destruction, mistaking the false for the true.

The springs of good and evil are both in our mind. The thoughts which arise in it transform themselves into external acts.

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Do not let your mind become by degrees a dirty pool in the belief that the overt action alone matters and that no one will know what passes in the mind. Otherwise, all your life's actions will become evil beyond redemption, as surely as the health of a whole village will be spoiled if filth gathers in the village well.

Once, two friends were walking aimlessly along a street. They saw someone in a house reading a Purana and a gathering of devotees listening to the exposition.

Said Tiruvengadam, "Come along! We shall also go in and listen to the story."

Samban replied, "I do not at all like this story-telling. What is the use of this? These people waste their time in mere fiction. There is the street of the harlots. Let us go there and let us spend the night pleasantly there. Our troubles are always with us. May we not spend one day in pleasure?"

Tiruvengadam did not agree with Samban. He said, "I don't want all that. If you wish, you had better go. I shall sit down here and listen to the story." The friends parted. Samban went to the harlots' street. Tiruvengadam joined the group listening to the religious discourse.

Somehow, Samban did not feel happy in the harlot's house. He felt sad and mused to himself, "Why did I come here and get stuck up here? Would it not have been well if I too had gone to listen to the Purana?" Four others were there playing cards and talking joyfully. He joined them. But his mind was not there. He was thinking of the house where the *hari-katha* was going on.

As for Tiruvengadam, though he was among those listening to the discourse, his mind was not in the story. He was observing that the Bhagavatar did not sing well and that his voice was hoarse. He did not feel drawn to the story. "What will Samban be doing now? How happy must he be now? It would have been well if I too had gone with him." The thought of Samban and the revelry in the harlot's house engaged Tiruvengadam's mind.

Though Samban was in the harlot's house, his mind was there where the Purana was being expounded. He spent his night thinking, "How happy must Tiruvengadam be now! He is acquiring spiritual merit while I am in the midst of these fools here!"

In fact, though Tiruvengadam stayed amidst devotees, as his mind was not pure, he was guilty of the sin of going to a harlot's house. Though Samban was in a harlot's house, as his mind was intent on the gathering of devotees, in a measure he became pure. Though he went to a house of ill-fame, he saved himself from destruction by purity of mind.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[To be continued]

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Serial

SANE LIVING

17. *SON*

FROM the creatures of God, let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son; observe the young stork of the wilderness; let him speak to thy heart. He beareth on his wings his aged sire; he lodgeth him in safety and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the Western gales.

Be grateful, then, to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ears to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease; do honour, therefore, to his age, and let not his grey hairs be treated with irreverence.

Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

18. *BROTHERS*

YE are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers; that peace and happiness may dwell in thy father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity; prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

[To be continued]

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BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.

Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashinyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.

King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father agrees to sell as also to slay his son at the sacrifice.

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THE LOST CHILD

IT was a dark night, the waning moon throwing but a faint light. Rishi Vishwamitra wanted a little time by himself to pray to the Gods and beseech them to show him some way. What with the work of the sacrificial session and the numerous visitors, he needed solitude to compose himself, so that the fateful decision that he was about to take might be taken in a spirit of true submission to the will of the Gods.

He was, therefore, very much annoyed when Ajigarta's arrival was announced. He had half-a-mind not to see him. But this unexpected visit was very intriguing. This man had for a hundred cows sold his son Shunahshepa to be offered to the God of Fire; he was now ready even to cut the throat of his son for another two hundred cows. What could this man have to say to him at this hour?

Ajigarta, a shrunken man, came a little hesitantly, and at a little distance, prostrated himself before the Sage. "I, Ajigarta, crave your blessings, O Great Sage," Ajigarta said in a low voice.

"What could you have to say to me? You are worse than a man can ever be," said the Sage in disgust.

Ajigarta folded his hands humbly "Best of Gurus! Friend of all! Will you not even hear me? Gods, have I fallen so low? Don't spurn me, Sage. Once we were the disciples of the same Rishi."

"What? Were you a pupil of Master Agastya?" asked the Sage in surprise.

"Have you forgotten me, O Best among the Sages?" The mocking voice of Ajigarta was hateful to the Sage. "I am an Angira. I taught you to chant the sacred *mantras*."

"Ajigarta Angira, the accursed!" exclaimed the Sage. "Have you not been able to purge the curse yet?"

"No, lord of mercy. For twenty years I have wandered in the forests, unable to approach your feet. I sold my son for a hundred cows only to have the privilege of meeting you. Lord, save me from the curse."

"Go to the great Sage Agastya himself. How can I help?"

"You, Master, can alone save me. I am the son of a Rishi, and yet I have been hounded all these years. Help me."

"How can I help you?"

"You can. I want only one favour. You should not perform this human sacrifice," Ajigarta said in mock prayerfulness.

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"How can it be? You yourself sold your son for this sacrifice."

"I know a way-out," hissed Ajigarta in a whisper.

"What is the way?" asked the Sage surprised at the strange sneaking ways of this man for whom he felt unutterable contempt.

"Gurudeva! Release me from the curse and give me a thousand cows. You are the soul of generosity and I will show you the way," Ajigarta said with an ingratiating smile.

"I don't know what sin you have committed. How can I release you?"

"You, Master, can, I assure. I myself invited the curse upon me. Twenty years ago, Venerable Lopamudra, who had full trust in me, handed me a new-born babe and asked me to remain hid in a forest for a year and then return the child to her. I wandered in the forest for a whole year with the poor, dear child. Then I came to love it so much that I did not return him to the Sage."

"Twenty years! And a new-born babe!" Vishwamitra's memory began to unfold the events of those forgotten days. "Venerable Lopamudra, trying to conceal a new-born child!..."

"Then, Master, the Venerable Sage traced me and wanted me to hand over the child to her. But I did not want to return the boy; I loved him so I said he had died. She knew that I had told an untruth and cursed me," said Ajigarta with a mock humility which hardly concealed the malice underlying it.

"I do not follow you," said the Sage. "Why did you tell a lie to the Venerable?"

"If I had told her the truth, the river Parushni would have flowed with the blood of the Aryas," Ajigarta spoke slowly, but every word of his hit a tender memory in Vishwamitra. "At that time, the Tritsus were your enemies. The Bharatas did not like the love you bore to the Dasyus. If I had not concealed this boy, what would have been the fate of the Bharatas, the Dasyus—even your own?" The voice of Ajigarta was now frankly impertinent.

Vishwamitra knit his brow. He caught a glimpse of the truth. That night... Ugra in pains ... Lopamudra in attendance... Bharatas and Tritsus ready for a bitter conflict... The child, Ugra's and his, which the Venerable had said was born dead.

"What has this boy you took away got to do with all this?" he asked in a voice which showed suppressed excitement.

"This boy? Had he been known to be alive, he would have succeeded to the thrones both of Vishwaratha and Shambara."

Vishwamitra felt as if the earth was opening below his feet...

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Ugra Shambari, the soul of tender love, stood before him, with eyes full of anguish and leads... He—Vishwaratha—was her very life... When she gave birth to a son... he was killed by Bhairava a little later... Now he understood. The Venerable had said that Ugra's child was still-born because that was the only way to stop the bitter Civil War between the Bharatas and Tritsus and save Aryavarta!... No... No... No... It can't be true.

"What do you mean?" the Sage asked, with some emotion.

"I mean that the child was your son and of the daughter of King Shambara," said Ajigarta with cruel emphasis. "If I had returned the boy to the Venerable, Sapta-sindhu would have been drowned in blood. I did not do so. I preferred to invite her curse and take a *patit* rather than return your son to the Venerable."

Suddenly, the throat of Vishwamitra choked with anger. This blackguard was out to blackmail him. What he said could not be true. If it was true, why did he not come to see him before?

"Liar!" thundered the Sage.

"You call me a liar... Look at this," Ajigarta brought out something from the folds of his loin-cloth. "Here is the seal of King Shambara and your ear-rings, which remained in the cloth in which the child was wrapped. The piece was evidently torn out of the dress Shambari wore."

Vishwamitra felt as if he was going to faint. ... Yes! This was the seal, and this his ear-rings which Ugra always kept tied to her scarf, she loved them so well and she worshipped so often, in her quaint Dasyu way.

From his innermost soul, a cry of silent anguish rose. Ugra... Ugra! The noblest woman in Saptasindhu who had given her all to him, who loved him more than her life, her father, her race. And he had—the friend of all—left her to die, and her son to be brought up by this wicked man! Self-contempt surged in him.

"Where is this boy?"

"That boy is Shunahshepa whom you are going to set fire to tomorrow morning," said Ajigarta with a wicked smile.

"Shunahshepa!" cried the Sage as if in a wild dream. "Impossible, impossible." Then he turned on Ajigarta in a fury. "Wicked man! ...Your lies have no limit. You have come to blackmail me. If what you say is true, why did you not come to me these twenty years. Go away, *patit!* You have been cursed by Agastya. Now, I..."

"Stop before cursing me," said Ajigarta with cool insolence. "I am going, but you... you killed the mother... now you can set fire to your eldest son tomorrow. You ask me why I kept quiet these twenty years? Ha... ha... ha..." Ajigarta laughed triumphantly.

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"You think the price of this boy is a thousand or two thousand cows. You are mistaken. After your death I want him to occupy the throne of the Bharatas. That is why I was quiet so far."

The Sage was confounded. The logic of this lunatic was difficult to follow. "How can that happen? Shunahshepa will be offered to the God of Fire tomorrow," the Sage said.

Ajigarta laughed mockingly. "How can it happen, you ask? You think I am a fool, do you? Sage, Shunahshepa is the son of a Dasyu girl. How can he be offered in a *naramedha* to the God. It will be a sacrilege," said Ajigarta and looked defiantly at Vishwamitra.

Blood rushed to the Sage's head. Surely, wickedness could not be so wicked.

"Get out, you wretch...," he shouted.

Ajigarta looked coolly at the Sage; coughed loudly as if he was jeering, and left.

The Sage stood dazed, looking after the retreating figure as it got lost in the darkness.

*After Ajigarta had gone, Vishwamitra paced up and down the grove wrestling with his thoughts.

"If man is better than an animal," he reflected, "how can he be offered in sacrifice like a goat?"

"How can I, Vishwamitra, do it?— I who claim to know the Truth and have preached it to the world! To achieve that knowledge and to spread it has been the whole purpose of my life, its only justification. And, if Shunahshepa is the best of the Bharatas, how can I offer him in sacrifice as the son of the accursed Ajigarta, him who is like my own son." Thus the Sage communed with himself. "Why am I afraid to speak the Truth, to do what is right? Whence this fear? Am I afraid of losing my reputation as a sage? Am I afraid of losing my *ashrama*, my friends, my people? No, No!" Vishwamitra cried out in anguish. "I am what my Truth is."

With head bowed humbly, he prayed to the Gods: "You have given me wealth; You have given me cows; You have given me fame. You can take them all away. But *You* did not give me the Truth I know and preach. That I found myself. I won it by my *tapasya*. It is my own. You cannot take it away from me."

As he said the words, the whole of his past life unrolled before him: Mother Gosha, Agastya, Jamadagni, Shambara, Shambara's daughter Ugra, and the venerable Lopamudra, so divinely beautiful, who had shown him the Truth.

Suddenly, the Sage saw the luminous form of Lopamudra overspreading the sky. But was it Lopamudra? Or the Goddess Saraswati? Or was it the Mother

*We regret, through oversight, this part of the story was added to Chapter XII published in the last issue (pages 36-37).

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who saves, who liberates men by *Aryatva* when invoked with *tapasya?*

The Truth was now clear to the Sage, and he muttered to himself: "Ajigarta is a wicked man. I must have no truck with him. Shunahshepa is my heir and successor, the future lord of the Bharatas. This must be proclaimed to the world whatever be the cost."

"From *Yajna* springs Creation, not Destruction. If Shunahshepa is offered as a sacrifice, it will not be *Yajna*. I cannot perform the *Yajna* of Destruction. But if I do not, I know that Saptasindhu will hold me in contempt. But praise and censure are alike mirages. I will have to give up my wealth. But what is wealth but an accident. I may forfeit the love of Rohini, Jamadagni and my people. But love which is not the handmaiden of Truth is sinful. No, I will stand by the Truth I know. If that Truth dies, I must die with it."

With head uplifted now, Vishwamitra looked up at the Seven Sages as they revolved around the Pole Star. His mind was clear. He had penetrated to the heart of Reality and destroyed the Dragon of Untruth which had enmeshed him in its coils.

[To be continued]

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XII

भोजनम्

१. त्वं किं करोषि ?
= What are you doing?

२. अहं भोजनं करोमि।
= I am eating.

३. प्रतिदिनं त्वं कदा भोजनं करोषि ?
= When do you eat daily?

४. अहं प्रतिदिनं एकादशवादने भोजनं करोमि।
= I eat daily at 11 O'clock.

५. सायंकाले त्वं कदा भोजनं करोषि ?
= When do you eat in the evening?

६. अहं सायंसमये सप्तवादने भोजनं करोमि।
= I eat at 7 p.m. in the evening.

७. सात्विकं तव भोजनम् ?
= Is your food (plain) vegetarian?

८. आम्, अहं सात्विकं भोजनं एव करोमि।
= Yes, I eat only (plain) vegetarian food.

९. किं मरिचं लशुनं च त्वं न भक्षयसि ?
= Don't you eat chilli and garlic?

१०. भक्षयामि, परं अतीव स्वल्पम्।
= Eat, but very little.

११. तर्हि भोजने विशेषतः किं किं भक्षयसि ?
= Then what you eat mostly in your food?

१२. अहं तु विशेषतः रोटिकां, सूपं ओदनं च भक्षयामि।
= Mostly I take bread, soup, and rice.

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१३. किं फलानि भोजनेन सह न भक्षयसि ?
= Don't you take fruits with your food?

१४. अहं सायाह्ने चतुर्वादनसमये फलानि भक्षयामि।
= I take fruits at 4 O'clock in the afternoon.

१५. कानि फलानि तदानीं भक्षयसि ?
= What fruits you take then?

१६. कदलीफलं, नारङ्गं मिष्टजंबीरं च प्रायेण भक्षयामि।
= Mostly I take plantain, orange and sweet lemon.

१७. भोजनस्य अन्ते किं पिबसि ?
= At the end of your meals what you drink?

१८. भोजनान्ते अहं तक्रं पिबामि।
= At the end of my meals I drink buttermilk.

१९. भोजनान्ते ताम्बूलं न भक्षयसि ?
= After your meals don't you chew betel leaves?

२०. नैव, यतो हि छात्रैः ताम्बूलं न चर्वणीयम्।
= No. For it is forbidden for students to chew betal leaves.

२१. त्वां भोजनं का परिवेषयति ?
= Who serves your food?

२२. मम माता भगिनी वा मां परिवेषयति।
= My mother or my sister serves me food.

ANSWER TO EXERCISE XIII

1. He takes garlic everyday.
2. He drinks cumin juice.
3. I take my food with mango fruit.
4. Children eat jambolan and jujube fruits.
5. The horse eats chick-pea everyday.
6. I take rice for my food.
7. There are pomegranates in that tree.
8. Do you drink orange juice?
9. In summer, people eat onion.
10. I take lemon daily in my food.

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NEW COINS

From 1st APRIL '57

	Exact value in existing coins
10 Naye Paise—(1/10th of a rupee)—	1 anna 7.2 pies
5 Naye Paise—(1/20th of a rupee)—	9.6 pies
2 Naye Paise—(1/50th of a rupee)—	3.84 pies
1 Naya Paisa—(1/100th of a rupee)—	1.92 pies

The old coins, namely, 1 pice or ¼ anna, 2 pice or ½ anna, 1 anna, 2 annas, 4 annas, and 8 annas, will be in circulation side by side with the new coins shown above. Four anna coins and eight anna coins are exactly equivalent to 25 Naye Paise and 50 Naye Paise respectively and may be used as such for all purposes. Both the old coins and the new coins will be legal tender in payment or on account.

CONVERSION FACILITIES

Conversion Facilities will be provided at the Reserve Bank Offices, Branches of the State Bank of India, other agency banks and treasuries and sub-treasuries.

New coins will be given only in exchange for existing coins of a total value of 4 annas, and multiples thereof e.g. 4 annas, 8 annas, 12 annas, one rupee etc.

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CONVERSION TABLE

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The conversion table gives the exchange value in Naye Paise (rounded off in the manner prescribed in section 14 (2) of the Indian Coinage Act 1906 as recently amended) for amount tendered in annas/pies coins. The exact Naya Paisa equivalent of the total amount to be converted is rounded off by ignoring fractions of ½ Naya Paisa and below, and treating more than ½ Naya Paisa as 1 Naya Paisa.

CONVERSION TABLE

Equivalents in Naye Paise for value tendered in annas/pies in any single payment.

Old Coins Annas	Pies	New Coins Naye Paise	Old Coins Annas	Pies	New Coins Naye Paise	Old Coins Annas	Pies	New Coins Naye Paise	Old Coins Annas	Pies	New Coins Naye Paise
0	3	2	4	3	27	8	3	52	12	3	77
0	6	3	4	6	28	8	6	53	12	6	78
0	9	5	4	9	30	8	9	55	12	9	80
1 Anna		6	5 Annas		31	9 Annas		56	13 Annas		81
1	3	8	5	3	33	9	3	58	13	3	83
1	6	9	5	6	34	9	6	59	13	6	84
1	9	11	5	9	36	9	9	61	13	9	86
2 Annas		12	6 Annas		37	10 Annas		62	14 Annas		87
2	3	14	6	3	39	10	3	64	14	3	89
2	6	16	6	6	41	10	6	66	14	6	91
2	9	17	6	9	42	10	9	67	14	9	92
3 Annas		19	7 Annas		44	11 Annas		69	15 Annas		94
3	3	20	7	3	45	11	3	70	15	3	95
3	6	22	7	6	47	11	6	72	15	6	97
3	9	23	7	9	48	11	9	73	15	9	98
4 Annas		25	8 Annas		50	12 Annas		75	16 Annas		100

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For Examples in the use of Conversion Table see next two pages.

Rounding off as has been done in the conversion table is necessary only at the end of a transaction when any amount due in annas and pies is to be converted into Naye Paise.

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You can make payment either in new coins or in old coins or by a combination of both according to the coins available with you.

The conversion table is, therefore, to be used only at the end of a transaction when payment has to be made or change has to be given as illustrated in the examples below.

Examples : (Where the amount due is expressed in annas/pies).

For 12 articles, costing 1½ annas each, the total amount due is 1 Rupee and 2 annas, the purchaser may give the entire amount in old coins,

or

pay 1 Rupee and 12 Naye Paise (the equivalent of 2 annas according to the table is 12 Naye Paise).

In the above example, the purchaser may tender 2 Rupees, all in old coins, and ask for the balance. The amount to be given as change is 14 annas. This may be given wholly in anna coins or in new coins, or partly in old and partly in new coins. Let us assume that eight annas is paid in old coins and 6 annas is to be returned in new coins. Use the Conversion table to find the equivalent of 6 annas in new coins which is 37 Naye Paise.

Examples : (Where the amount due is expressed in Naye Paise).

An article costs 11 Naye Paise. One may pay this amount in new coins or in the form of 1 anna and 9 pies in old coins (the equivalent of 1 anna 9 pies according to the table is 11 Naye Paise).

If a person tenders 20 Naye Paise against 11 Naye Paise due, the change to be returned will be 9 Naye Paise or in old coins, the equivalent thereto namely 1 anna 6 pies.

For a payment of 11 Naye Paise, one may tender a 4 anna coin and ask for change. 4 annas are equivalent to 25 Naye Paise; the balance to be returned is 14 Naye Paise; this can be returned wholly in new coins, or in old coins, 2 annas and 3 pies according to the table are equal to 14 Naye Paise; one may give an anna coin (6 Naye Paise) and 8 Naye Paise in new coins.

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It may be necessary to convert unit costs expressed in annas/pies into Naye Paise before working out the total amount payable.

EXAMPLES :

If 50 articles are purchased at 3 annas each, first work out the total amount in rupees/annas; You have to pay nine rupees and six annas.

If you have only Naye Paise with you, you find that six annas is equivalent to 37 Naye Paise. You accordingly pay 9 Rupees and 37 Naye Paise.

The result will be the same if you took the exact equivalent of 3 annas (18¾ Naye Paise) and multiplied it by 50 but it would be incorrect if you had taken the rounded off equivalent of 3 annas from the conversion table (19 Naye Paise) and then multiplied it by 50.

Similarly, if you buy from any one number of articles at the same time at different rates expressed in annas or pice coins, first calculate the total amount due in rupees, annas and pies. Apply the conversion table to the annas and pies in the total amount, if you want to pay in new coins.

You may simplify conversions by remembering that

4 annas	25 Naye Paise
8 annas	50 Naye Paise
12 annas	75 Naye Paise
1 Rupee	100 Naye Paise

EXAMPLES :

(1) To make payment of 10½ annas, you may first give 8 annas or 50 Naye Paise; the balance of 2½ annas is equal to 16 Naye Paise;

(2) To make payment of 36 Naye Paise, you first pay four annas or 25 Naye Paise, and then the balance of 11 Naye Paise by tendering 1 anna and nine pies.

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

197

Sri B. L. Umamaheswara Rao, Vidyapuri P.O., Hyderabad.

Q: What is the meaning of Life?

A: Life is a transforming process by which the lower instincts of attachment, fear and wrath are transformed by progressive discipline into Beauty, Joy, Bliss, Love and Calm.

198

Sri Satyanarayan Bhaskar, Sirsi.

Q: Who is a "Brahmin?" How can one be a real "Brahmin?"

A: There are several kinds of Brahmans—among them (1) the sons of Brahmin fathers and Brahmin mothers; (2) persons who, by self-discipline, try to transform their nature so that in this very life, they shed their limitation and live in God.

199

Sri Shrirama Srivastava, Lucknow.

Q: Chief Justice Sri M. C. Chagla, who has "never sympathised with the sannyasi ideal", says that "fundamentally it is a selfish doctrine." Do you agree with him?

A: I do not know in what context Chief Justice Chagla made these remarks. The ideal of sannyasa is *samatva*, equality, that sees God in all and all in God. It will be a selfish ideal only if *sannyasta* is taken with the object of running away from the duties of life and not undertaking the wider duties which *samatva* implies.

200

Sri M. S. Nagaraja Gupta, Mysore.

Q: What is the shortest way to 'Nirvana'?

A: To live in God. If you cannot do so, then follow Yoga. If that is not easy to achieve, offer all your actions to God.

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If that is even not possible, do your duty without regard for fruits.

201

Sri D. S. Reddy, Cuddapha.

It is said that Hindi is coming from Sanskrit and Urdu from Arabic. But Hindi and Urdu have a similarity in speech. How can it be possible?

You are wrong. Hindi is an Indo-Aryan language; and so is Urdu. The basic colloquial language of both is the same. But for the purpose of higher expression and thought, the Hindi-speaking people draw their vocabulary from Sanskrit, while the Urdu-speaking from Persian and Arabic.

202

Sri B. M. Chandraiah, Tumkur.

Will you kindly tell me the particular person who was responsible to produce such a cultured Journal like this and his whereabouts?

Why don't you take the trouble of looking up the imprint on the last page of the *Bhavan's Journal?* If you do so, you will find the information.

203

Sri C. P. Kuntasingri Govda, Krishnarajanagar.

Why should Hindi be made the national language? What harm is there in retaining English as it is?

A: Hindi is the national language because more than forty per cent of the Indian speak it; another 20 to 25% can easily understand it on account of its common basis of Sanskrit. No other language can be a national language.

English cannot be retained as a national language, for even after 150 years of British rule only a very small percentage of Indian know it and that percentage is likely to fall in the future. It may be, and is, a supplementary In dian language, but can never be national language.

204

Sri S. G. Pai, Mangalore.

Q: *Among men, who can be called a bachelor, like Swami Vivekananda?*

A: You do not mean 'a bachelor'; you mean a *brahmachari.* A *brahmachari* is one who has sublimated his sex instincts into a vast creative force and for whom sexual indulgence has ceased to be force in life. There have been, and are still, several such men in the country.

205

Sri P. Nageshwar Rao, Raiparthi.

Q: *In India there are many spiritual men, and were, who knew the Secret of God but they did not reveal and display the actual appearance of God to the world. If they strive for the*

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above can they display "God's appearance" to the world? If not why?

A: Men with great spiritual powers are not professional jugglers going about exhibiting their powers for the benefit of the godless or persons of little faith. God does not appear in life to those who have no faith. Why should men of little faith not try to develop faith and try be His instrument? Then they will see God manifest Himself in the world.

206

Sri G. T. S. Kumar.

Q: *What is the destiny of the human race in the Atomic Age?*

A: I believe in the ultimate and inevitable triumph of the Good. I look forward to the rise of a new race of men who would, by being God-minded, convert the Atomic Age into the Kingdom of Heaven.

207

Sri E. Desingh Setty, Chirtanoor, Chittoor Dist.

Q: *Is the act of reproduction a divine necessity?*

A: The Divine law is as much an act of God as God Himself; and as we see around us, the perpetuation and evolution of life-forms is essential not only for their survival, but to secure that higher beings, who lead the life of the Spirit finally emerge in the Creation and manifest Absolute Beauty, which is God.

208

Sri S. M. Ashok, Headmaster, Bharatiya Madhyamik Vidyalaya, P.O. Shivpura.

Q: *May I ask any financial help from your honour's private purse?*

A: No. It is already overstrained.

209

Sri C. P. Kuntasingri Govda, Krishnarajanagar.

Q: *Is the renunciation of worldly life necessary to deserve happiness?*

A.: Happiness, except in some exceptional gifted beings, can never be attained by the renunciation of the worldly life.

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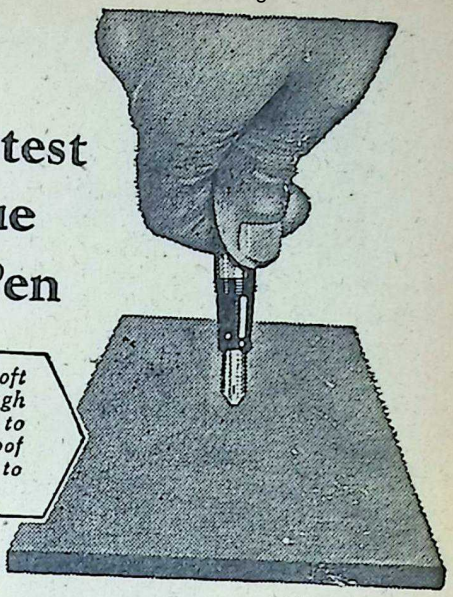

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Our Fortnightly Profile—68

de VALERA

WHEN Eamonn de Valera, popularly known as "Dev", was defeated in 1954 he vowed: "We will live to fight again", and today, he has the rare distinction of fulfilling his promise successfully in the highly uncertain game of politics. Thus the one-time teacher who took up arms in the cause of his country's freedom has once again seized the reigns of his country.

One of the few men with conspicuously long innings as Prime Minister, he has captained the Irish Ship of State as P.M. for nearly 20 years. de Valera shares with Dr. Schuschnigg, Kemal Pasha and Hitler, to be born in one country and rule another; for Mr. de Valera's birth occurred in 1882, in New York, to a Cuban father and an Irish mother domiciled in America. Indeed his foreign birth saved his neck from the Easter Rebellion of 1916 when the heads of all his co-commandants licked the mud.

de Valera was a lad of two when his father died and he was sent to Ireland to the brother's care because his mother remarried. While at school he won a scholarship for his skill in mathematics. Later he took a degree at the Royal University and became a teacher, subsequently developing into a nationalist and revolutionary.

He joined Pearce MacDough, MacDermott and others and played an important role in the rebellion. The forces of law came down heavily on the leaders; but he escaped death for reason already alluded to, spending only a year at Dartmoor, and became President of the Sinn Fein in 1917 after the general amnesty, only to be rearrested in 1918 and thrown into the Lincoln Jail from where he bolted away.

de Valera's escape from prison and his reappearance in Ireland in 1919 make thrilling reading. He is said to have sent a wax-mould of the key of his cell to a friend outside who promptly sent a duplicate key with which he walked

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, of the prison and took shelter the house of a priest at Manches-. when the latter was reading rds from the Bible: "Knock and shall be open to you". From ere he went to New York dis-ised as a seaman under the nose detectives who had been sent er him. Raising money in U.S.A. the Irish cause, he returned Ireland in an equally mysterious nner and started the movement ding to the Dominion Status of eland and subsequently to the lit in his party owing to his re-al to take the Oath of Allegi-ce to the King of England. He s in the opposition in the Dail some time till the elections of 2 when he displaced Cosgrave. ain in 1933, he went to the polls l became the Prime Minister d continued in the saddle till 4 when the Costello Govern-nt came into being.

In the recent elections, Mr. de lera's Fianna Fail (Soldiers of stiny) won a decisive victory er Mr. Costello's Fine Gael nited Ireland) party.

Rather lean and ascetic-looking, Valera has a rugged frame. Of e, however, he has been suffer-from eye-trouble. He is uni-sally known as "Dev" to his ntrymen, although no one uld dare to call him so at his e except his wife. He never nks on Irish soil but is not so d outside. He is a non-smoker m 1916. A first-class rugger yer in his youth, he likes rid-. Mathematics in his first love; it has been said that while he was in prison in 1918, he mastered Einstein's theory. He has a good sense of humour and is known to be the most easily accessible of Prime Ministers. An Irish wit, referring to Mr. de Valera's reputation for long speeches, remarked that "de Valera is marching on Dublin at the head of 20,000 words."

Mrs. de Valera was once his teacher who taught him Gaelic; it is said that he was unable to enter Civil Service because he failed in Gaelic. They have a number of children.

The proverbial luck of the Irish has always eluded Eire as a nation. Eire is perhaps the only country in the world with a decreasing population. The little natural increase is more than offset by the heavy emigration. It has been wryly remarked that the Irish Republic's chief export today is not cattle but people.

Mr. de Valera's new government faces an uphill task in tackling the triple problems of reducing unemployment, stemming emigration and stimulating production. Then there is the clamour of the Irish Republican Army to bring about union of Northern Ireland by force. But "Dev" is a seasoned craftsman in the legerdemain of politics. India's good wishes are with him in his efforts to lead the country he led to freedom a quarter of a century ago, to stability and progress.

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Arthur L. Young

The Face -- A Magical Mirror

FAITHFULLY revealing the innermost thoughts, ideas and ideals, Mind, the master sculptor, chisels the tale of your thinking in the lines of your face and feature.

We know much of the effects of thoughts and feeling on health, the psychosomatic causes of physical ailments. We are not so well convinced of the effects of thinking as it moulds our bodies. But physicians and psychologists know the effect of fear and dread in bending a body, the effect of anxiety and worry in carving lines into the face, the effect of inhibition and repression in gesture and manner of walking.

Thus the mind, like muscle, develops after the manner of its use or abuse. Different kinds or degrees of thought produce varying reactions in the facial muscles according to the repeated or strongest emotions. The exterior muscles form a counterpart to the mind in the mental exercise of conscious thought. These exercises, of whatever shade, colour, type and degree, produce on the outer cells and muscles, lines and shadows after their parent pattern and character, and each thought registers on the facial contour.

Repeated, concentrated thought along any particular line will make its mark, invisible for a time but which grows as thought persists until it becomes perceptible to the eye. Mind takes the thread to weave a fabric through the face and features accurately portraying the real character of the human's thinking habits. If you are skeptical of such art, get out any old photographs you may have of noted men who became famous in some special trait or field. Study their features. Note their pet objective or dominating passion as reflected in their face and expression. You will not need to be an adept at character reading to perceive in their countenance the thought or theme that ruled their thinking habits.

In Napolean you will see clearly mirrored the goal of conquest. In Emerson that of peace. In Mozart that of melody. In Lincoln that of justice. That super-artist, the human mind, is constantly chiselling feature and expression on the pattern of our prevailing thoughts and emotions. The countenance truly reflects the governing ideals and ideas of the mental machinery. Whether vice or virtue, avarice or generosity,

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elty or kindness rule your nking—the tell-tale marks will there. They will differ accord- to your own thoughts, speech l deeds in daily human contacts, ected by your motives and re- ions in hourly events. If defi- nt or poverty-stricken in ought, you will be marked. kewise if strong and original in nstructive thinking; if you be- re and feel deeply, the lines ll reveal your sterling charac- . Should you be indolent, en- us, greedy, pessimistic, you not entirely hide these traits. u may put on a mask of poten- goodness but your face will eat your own art of deception. in reality no art or science is uired to interpret the kind of nking you are. Instinct or in- tion plus what we read in your ntenance tell us vividly what tives and thoughts you har- ur. You put the full story of r mental range on exhibit in e fabric your thoughts have ven into your physical fea- es. Both the aspiring and degrading, whichever you have nourished, either good or evil of thought and conduct, are all reflected in the facial fabric with surprising accuracy. It is all there for your fellowmen to read and apply the measure of value, tagging you as a liability or an asset to humanity. Your face may be your misfortune, or it may even prove to be your fortune... it will be whichever you make it ...the first thought in the morning, throughout the day and the last thought at night are etched on your face to tell the world how *High You Rate* mentally, morally, spiritually, worthily serving mankind and contributing to the salvation of civilization.

As Elbert Hubbard has said: "The human face is the Masterpiece of God." It might also be called the measuring-rod of a man's *Character*. It surely is the mirror of a man's virtues and the yardstick of his ideas and his ideals... of his honesty, sincerity, humility, humanity and justice.

[*Courtesy: New Outlook*]

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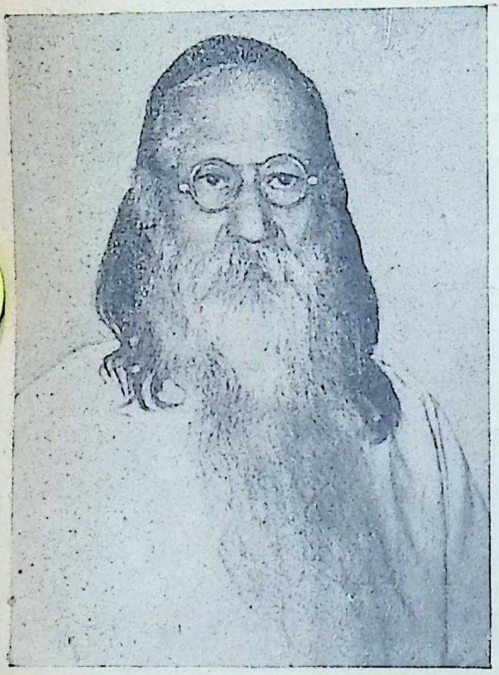
Messages

[We give below a few more out of the messages received on the occasion of our Bi-decennial Celebrations.]

Madras, Jan. 14, '57.

My good wishes must be presumed. So intimately connected with the Bharatiya Vidya Bhavan as I am, I do not think it would be anything beyond a meaningless ritual for me to send my 'good wishes' message.

C. Rajagopalachari



Bharat Ratna Dr. Bhagawandas

Sri C. Rajagopalachari

Banaras,
Jan. 9, '57.

. . . I have read almost all the splendid historical novels, as well as romances based on Puranic legends, written by Sri K. M. Munshi, and have enjoyed them greatly. I also possess some volumes of the 'Book University', which are result of great research like the 'History of Somnath'. I am a regular reader of 'Bhavan's Journal'. I am amazed how Sri Munshi can find time and energy for such incessant writing and editing, in addition to his enormous official work as Governor of U.P., and tours and public addresses. Truly, as you say, 'The Bhavan has been the work of God', and God gives to Sri Munshi all needed strength to do it.

Bhagawandas

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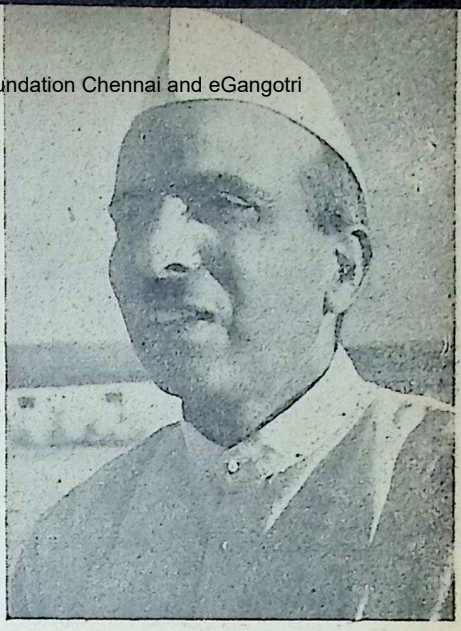
New Delhi,
Jan. 30, '57.



Sri U. N. Dhebar, President, Indian National Congress

he Bharatiya Vidya Bhavan is
pleting twenty years of its ser-
e in the cause of spreading of
rature, art and culture. With
advancement of the nation and
reased consciousness, the coun-
will realise more and more the
d to emphasise the aspect of
literature and culture. It is art
culture that bind the nation
hout straining the energies of
people unduly. It is a con-
uctive phenomenon, the potent
cts of which can only be realis-
when we turn back our eyes to
at our seers have been able to
ieve in the sphere of uniting
s country. If the country has
nained even partially secure
m the effects of fissiparousness
gineered by forces within and
hout, if the country has been
e to preserve its unity in the
st of vicissitudes, if the coun-
has been able to stand the
in of internal religious fric-
ns, the credit will, to a large
asure, go not so much to the
ers or administration of the day,
to the uniting influences of a
mon philosophy and art, lite-
ure and culture drawing the in-
ration therefrom.

The Bharatiya Vidya Bhavan has its credit distinguished services a period of twenty years. It is ll operating amongst the differ-ent classes. Largely speaking, its mission can only be fulfilled when its spreads out its wings encompassing the whole arena of human activity. India means villages largely. Bharatiya Vidya Bhavan will have no doubt soon to take up this task. Ultimately, it is the masses of India which have to be responsible for preserving, assimilating and transmitting literature, art and culture. In another sense, no activity can expand unless it draws its inspiration from the masses.

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Bombay,
Jan. 14, 57.

It has been my good fortune to have been put in touch with the Bharatiya Vidya Bhavan by its founder, my esteemed friend Sri K. M. Munshi, many years back. Ever since then, I have had my own contacts, however indirect and distant, with this very useful institution. I have always been struck at the courage and enthusiasm of those who are in charge of its day-to-day working, and the very fine results that have ensued from their patriotic endeavours.

The Bharatiya Vidya Bhavan has many departments; and its educational, cultural and literary work is by now known far and wide. Large numbers of men and women are daily availing themselves of the opportunities both in Bombay and outside, that the Bhavan offers. We have reason particularly to be grateful to it for its various publications in the form of periodicals and books, that not only give us knowledge, but also help us to cultivate a new outlook on various aspects of our own country's life in the past and the present.

Sri Sri Prakasa, Governor of Bombay

I am happy that the Bharatiya Vidya Bhavan is now completing twenty years of its useful activity, and send my warmest good wishes for every success to the various functions relating to the celebration of its next anniversary to mark the glad event, and all health and happiness to everyone connected with the same.

Sri Prakasa

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Bombay

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R. R. Diwakar, Governor of Bihar

Tirupati,
Jan. 17, '57.

The Bhavan is an outstanding stitution in the whole of India dicated for Indian art and cul- re. Its activities have been ny-sided. The lectures and other ogrammes arranged under its spices along with the books and riodicals that have been publish- have benefited the public im- nsely. I wish the Bhavan will ablish a number of branches in lia and even outside, and spread knowledge of Indian Culture in ever-increasing measure. Sri M. Munshi, the present Gov- nor of Uttar Pradesh, has been soul of the Bhavan and the avan has been nurtured and de- loped by his efforts. He is per- ally the embodiment of all that good in Indian culture. It is but

Patna,
Dec. 20, '56.

Education and culture are always of slow growth and in the course of their progress they have to face unknown difficulties. It is a matter for congratulations that the Bhavan has made steady progress in different lines of education and culture.

It is upto every one of us to see that such activities are able to progress day by day because they represent far higher and more permanent values of life.

R R Diwakar

Sri M. Ananthasayanam Ayyangar, Speaker, Lok Sabha

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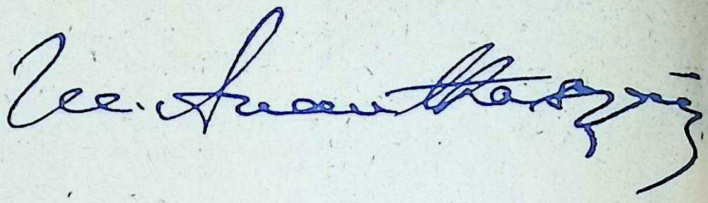
necessary and proper that I should on this occasion recall the immense services rendered in the field of our culture by Sri K. M. Munshi. He is a great and popular writer. I wish that he will be spared for a long, long number of years for guiding the Bhavan and establishing its branches all over the country.

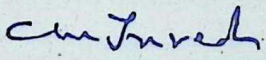
I wish the celebrations every success.



Hyderabad,
Jan. 20, '57.

Through its several departments, e.g. the Post-Graduate Department, the Sanskrit Department, the Publication Department, the Kala Kendra, the Public Library, etc., the Bharatiya Vidya Bhavan is making a substantial contribution to popular interest in and appreciation of our ancient history, culture and civilisation. Linked with all this are its continuous endeavours to promote the study of Sanskrit. The Bhavan is one of our most notable cultural organisations in the country. Every year that passes by, is happily adding to its strength and usefulness. May the Bhavan continue to grow!

I send my best wishes for the success of the celebrations. I am sure the Bhavan has a very bright future before it.



Sri C. M. Trivedi, Governor of Andhra

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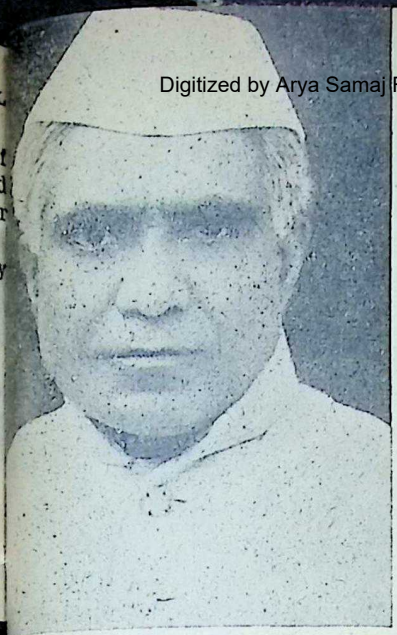

B. Ramakrishna Rao, Governor of Kerala

Trivandrum,
Jan. 5, '57.

tarted in the year 1938, the van has progressed from year year under the watchful eyes parental affection of my res- ted friend Sri K. M. Munshi, rnor of Uttar Pradesh, and his ally talented spouse Smt. Lila- Munshi. I have had the pri- ge of knowing the founders and following the activities of the van with keen interest and de- t. From a small beginning this mier educational and cultural itution has risen and expanded a nucleus for advancement of that is best in Indian Culture.

Post-graduate Department rs to the instructional needs research scholars and the Sans- Department prepares students for higher examinations in Sanskrit. It is out of this central institution that the All-India Sanskrit Vishva Parishad emerged. It has now become a strong all-India body with the object of propagation of Sanskrit language and through it of our glorious and ancient culture. I have also had the privilege of associating myself with the Sanskrit Vishva Parishad and I can say that this branch of the activities of the Bhavan has emerged into an independent institution with its branches all over India. The service which the Sanskrit Vishva Parishad is rendering to the cause of revival of Sanskrit and ancient learning is immense and invaluable. The Publications Department of the Bhavan is doing splendid work. It has so far published 43 volumes under the Book University Scheme and the fortnightly journals in English and Hindi—*Bhavan's Journal* and *Bharati*—make valuable reading for the scholar as well as for the layman. The Library, Kala Kendra, and the Music School, are very valuable additions recently made to the activities of the Bhavan. I have had the pleasure of witnessing some Ballets and dramas produced by the Kala Kendra and I was happy to notice the variety and novelty introduced into the Ballets and dramas in Marathi, Gujarati, Hindi and English. I sincerely pray for the continued success of the activities of the Bhavan.

B Ramakrishna Rao

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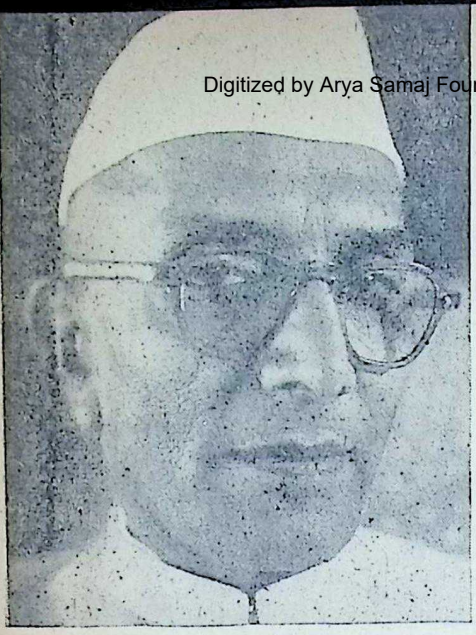

Sri Morarji Desai, Union Minister for Commerce & Consumer Industries

Jan. 30, '57.
New Delhi,

I am very glad to know that during the last 20 years the Bharatiya Vidya Bhavan has made conspicuous progress in the revival of the ancient Indian Arts and Sciences and in the promotion of their studies. These studies have their uses as I believe that unless present knowledge has the benefit of the ancient wisdom, we cannot be sure of its proper utilisation. I have no doubt that the Bhavan will receive in its noble undertaking still greater popular support hereafter.

I wish the celebrations every success.

Morarji Desai

Sri Jagjivan Ram, Union Minister for Communications

New Delhi,
Jan. 24, '57.

Bharatiya Vidya Bhavan is doing a great service to the nation in a unique way. It is trying to synthesise the old and the new in Indian Culture I wish its Bi-Decennial Celebrations every success.

Jagjivan Ram

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Kailas Nath Katju, Chief Minister of Madhya Pradesh

Bhopal,
Jan. 29, '57.

I consider the Bharatiya Vidya Bhavan as one of the unique institutions in India, a symbol of developing Free India. It is a direct product of national resurgence as embodied in our great national struggle for independence and freedom. Just as that national struggle went on building up national character till it ended in the achievement of freedom, and since then has begun the continuous striving for the economic and material development of the Indian nation, so has the Bharatiya Vidya Bhavan persisted all these twenty years in its efforts for reviving and strengthening the cultural glories of our ancient land. In the past thousands of years political unity may not have been often in evidence, but throughout the ages, our culture and our great traditions, and particularly our national language, Sanskrit, our richest inheritance from ancient times, have been the greatest links and ties binding the Indian people together against the vicissitudes of fortune and very adverse combinations. Somehow, often we became unmindful of these old ties and links. There was a tendency to look down upon them as something of little worth in these times of advancing scientific knowledge, but the Bharatiya Vidya Bhavan has appreciated the situation correctly and has assessed the worth of our ancient inheritance rightly, and during the last twenty years it has endeavoured steadfastly and persistently upon encouragement of all that our old ancient culture implies. Its progress during the last twenty years have been manifold and indeed wonderful. It is a living tribute of admiration and reverence for all they have done. May the Bharatiya Vidya Bhavan continue in its career of devoted service to the cause of our ancient beliefs, culture and traditions and propagate them throughout the world, and make essential rightness.

Kailas Nath Katju

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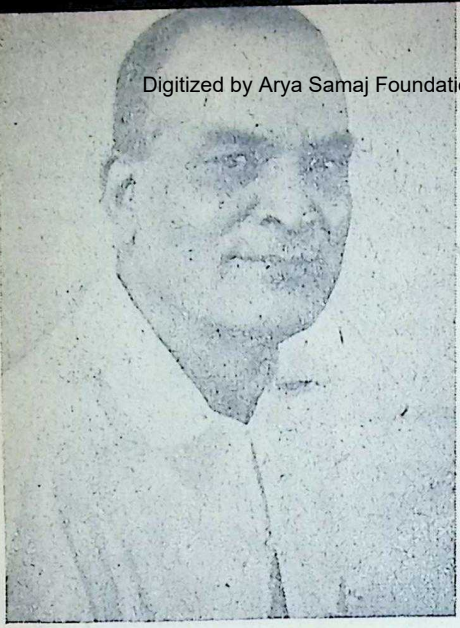

Dr. B. C. Roy, Chief Minister of West Bengal

Calcutta, Dec. 27, '56.

The Bharatiya Vidya Bhavan is rendering signal service to the Nation by reminding us of our rich cultural heritage in the fields of art, music and literature. Its Kala Kendra has already earned renown, and its publication "History & Culture of the Indian People" is a monument of research. May the institution receive generous public support.

B. C. Roy

Bombay, Jan. 7, '57.

Under the inspiring guidance of Sri K. M. Munshi, himself one of the celebrated literar figures of India, the Bhavan ha made during these years a signi contribution to the educational an cultural advancement of the cou try.

With its fast-expanding activitie the Bharatiya Vidya Bhavan ha come to be a live force in the lif of the country. It needs more r sources for its future work. As a institution that is doing so muc for the people of India, I hav every hope that it will get them.

Y. B. Chavan

Sri Y. B. Chavan, Chief Minister of Bombay

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B. V. Keskar, Union Minister for Information & Broadcasting

New Delhi,
Jan 22, '57.

I am glad to know that the Bharatiya Vidya Bhavan is celebrating its 20th anniversary in February 1957. The Bhavan has carried out remarkable work in the development of various cultural and intellectual activities which aim at revival of our ancient culture. I have followed its work carefully and I think its services to the cause of Indian culture are really meritorious and the Bhavan deserves congratulations for it. I hope in the future also the work will expand and go on in the same way. I hope also that the Bhavan will be able to have more branches so that its cultural activities are also known to other places than Bombay.

B V Keskar

Sri M. Patanjali Sastri
former Chief justice of India

मद्रास्
१६-२-'५७.

भारतीय विद्याभवनस्य विंशतितमाब्दी महोत्सवः आगामिनि मासे भविष्यतीति शुभेयं वार्ता कौतुककारी।

श्री मुन्शीमहाशयानां प्रकृष्टोद्यमोत्साहमूर्तिभूतेयं संस्था भारतीयसंस्कृत्याः पुनरुद्धार-प्रसारविषये कृतभूरिपरिश्रमा विराजते। महोत्सवोऽयं ससंभ्रमं प्रवर्ततां, संस्थेयं च उत्तरोत्तराभिवृद्धिं अधिगम्य विजयतां इति सर्वेश्वरं प्रार्थये।

म० पतञ्जलि शास्त्री

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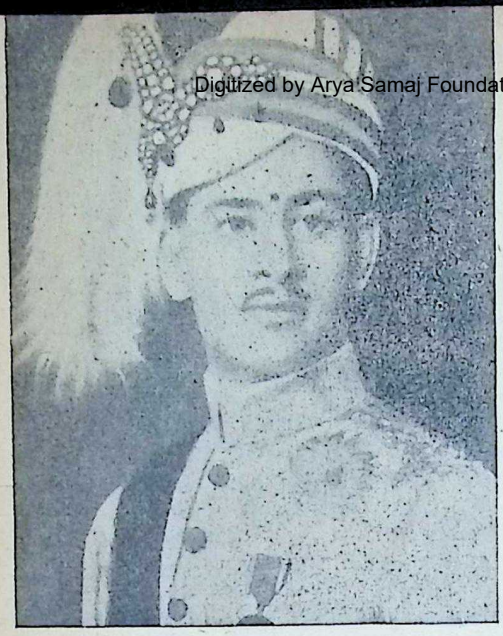

H. H. Sri Padmanabhadasa Bala Rama Varma, Maharaja of Travancore

Trivandrum,
Jan. 16, '57.

I am glad that the Bharatiya Vidya Bhavan is celebrating its 20th anniversary in February 1957 and I send my best wishes not only for the success of the celebrations but also for the continued prosperity of the Bhavan, a unique educational and cultural institution in our country.

Rama Varma

Hon'ble Sri P. V. Rajamannar, Chief Justice of Madras

Madras,
Jan. 10, '57.

I take this opportunity of paying my tributes to the great and good work done by the Bhavan in the cause of Sanskrit Education and Indian Culture under the able guidance of Sri K. M. Munshi. I pray that the Bhavan will increase its activities in the coming years.

P V Rajamannar

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Immortal India—68

J.H. DAVE

RAJGIR

RAJGIR is situated in the Patna District in 20° 58′ North and 81° 53′ East on the Bukhtiarpur Bihar Light Railway. It is a place of pilgrimage for Hindus, Buddhists, Jains and Muslims. It was originally the capital of king Jarasandha so prominently mentioned in the *Mahabharata*. Jarasandha is described as the son of Brihadratha who had two wives. He had no son. Sage Chandakausika was propitiated by him and he gave to the king a mango fruit stating that it should be eaten by his wife and with divine grace, she would then give birth to a son. The king distributed the mango fruit between his two wives with the result that both of them gave birth to half a child each. A female demon named Jara is stated to have joined the two halves and made the child alive. The king therefore named the child Jarasandha. He became the supreme ruler of the country of Magadha. His capital was known as Girivraja. He was present at the time of the Swayamvara ceremonies of both Draupadi and Rukmini. His two daughters were married to Kansa, the maternal uncle of Krishna, who was ruling at Mathura. On hearing that Krishna had killed Kansa for his misdeeds, he invaded Mathura with a large army. Jarasandha is said to have invaded Mathura 17 times. On each occasion his attack was repulsed. Ultimately Krishna decided to leave Mathura along with the Yadavas and came down near the Raivataka Mount in Saurashtra and established the new city of Dwaraka. Jarasandha was very brave. He had defeated a number of kings and taken them captives. He was recognised as the *Sarvabhauma* ruler, or the Universal Monarch. He was a great wrestler and an expert in wielding the mace. King Yudhishthira wanted to perform the Rajasuya sacrifice. Krishna advised him that without

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feating Jarasandha and freeing e numerous kings imprisoned by arasandha in his fortress, it was t possible for him to perform e Rajasuya sacrifice. It was de-ded that Bhima, Arjuna and rishna should go to Girivraja, the pital of Jarasandha. The three them went there disguising emselves as Brahmins. They ere welcomed by Jarasandha. ltimately they revealed their entity and Bhima sought a fight ith Jarasandha which the latter reed to. The fight went on for ys together. It is said that rishna suggested to Bhima by aring a blade of grass that Jara-ndha should be torn in a simi-r manner. Bhima took the hint d killed Jarasandha. On his ath, his son Sahadeva surren-ered, and he was placed on the rone. The princes who were im-isoned were released. Krishna me back with Bhima and Arjuna Indraprastha and King Yudish-ira completed the Rajasuya rifice.

Rajgir is the same as Girivraja Jarasandha and his descendants. is known by several other mes also. It is called Vasumati *Ramayana* and it is so called ause it was founded by king su, one of the sons of Brahma. is also called Barhadrathapura ng derived from Brihadratha, e father or one of the ancestors Jarasandha. As this city of jgir was surrounded on all s by hills, it is also known as ivraja, by which name it is usually referred to in the *Mahabharata*. In Buddhist records this city is usually referred to as Rajgir or Rajagriha, because it contained the royal palace of the Magadha rulers who had their capital at this place for several centuries before their new capital at Pataliputra was constructed. This city is also known by the name of Kusagrapura because Kusa grass was growing there in abundance. It has been suggested that it may also refer to King Kusagra who was ruling there.

Rajgir is about 62 miles from Patna and about 13 miles south-west of the town of Bihar. As referred to above, it was called Girivraja in the *Mahabharata* and was surrounded by five hills. These hills as mentioned in the *Mahabharata* are Vaibhara, Varaha, Vrishabha, Rishigiri and Chaityaka. Their present names are Vaibhara, Vipula, Ratna, Chhatha, Saila, Udaya and Sona.

It is said that the city of Girivraja had four gates. The northern gate was known as Suryadwara and was protected by the Jara Rakshasi. River Saraswati was flowing through this city and on the south of this city was flowing river Banganga. The palace of Jarasandha was between the hills of Vaibhara and Ratnachala. The wrestling ground of Jarasandha and the place where he fought with Bhima are also pointed out. It is said that the princes had been imprisoned near the foot of the Sona hill.

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Rajgir is famous as a place of Hindu pilgrimage on account of the existence there of numerous hot springs, which are considered very sacred. These hot springs are situated on the two banks of the small river Saraswati there. Seven of them are situated near the foot of the Vaibhara hill and six near the foot of Vipula hill. The springs in the first group are known by the names of Ganga Yamuna, Anantarishi, Saptarishi, Vyasakund, Markandakund, Brahmakund and Kasyapakund. The other group consists of Sitakund, Suryakund, Ganesakund, Ramkund, Chandramakund and Sringirishikund.

Sringirishikund is now mainly used by the Muhammadans and it is called by them as Makhdum Kund after Makhudum Shah Sheikh Sharifuddin Ahmed, a Muslim saint who lived at Rajgir and who is said to have fasted there for a period of 40 days. This Kund is situated at the foot of the Vipula hill.

King Bimbisar was ruling at Magadha from his capital at Rajgir in the time of Budha. He was killed by his son Ajatasatru who subsequently became a disciple of Buddha. Ajatasatru improved the fortifications of Rajgir as he was expecting attacks from king Chandapradyota of Avanti. It has been said that this city had 32 large gates and 64 small gates and that its population was very large. Ajatasatru constructed the new city of Pataliputra and his successor Udayin transferred his capital from Rajgir to Pataliputra as the latter city was more convenient, being on the main river. After this transfer Rajgir lost its importance as the capital but it still retained its important position as a place of pilgrimage.

Rajgir is very closely connected with Buddha and Buddhism. He first came here and became the disciple first of Alara and then of Udraka. He was dissatisfied with their teachings, and came over near Buddha Gaya where he ultimately had his enlightenment. There are numerous spots in Rajgir which are associated with important events in the life of Buddha, and with the places where he delivered his famous sermons. He was met by king Bimbisar in a cave called Krishnasila on the Pandavagiri. The Saptaparna cave was the place where the first Buddhist council was held at Rajgir after Buddha's death. Buddha's favourite place was Gridhrakuta or the Vulture Peak. Ajatasatru brought a part of the remains of Buddha after his death to Rajgir and constructed a stupa on Buddha's relics. Mahendra, the younger brother of Asoka, lived the life of an ascetic on Gridhrakuta and it is also stated that Asoka himself died on one of the peaks of Rajagriha. Fa Hien visited Rajgir in the 5th century A.D. According to him, the old city of Rajgir was desolate while the new city of Rajgir had two monasteries and also the stupa constructed over the

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nes of Buddha. Hiuen Tsang sited Rajgir in the 7th Century D. He found the outer walls in ins; the inner walls were still anding and the inhabitants were ahmins consisting of 1000 fami-s. There were several stupas d viharas and it was still consi-red as a place of pilgrimage.

Rajgir is also a sacred place of grimage for Jains. Mahavira, e 24th Jain Tirthanakara pass-14 rainy seasons at Rajgir. cording to Jains, king Bimbi-. and Ajatasatru had become nverts to Jainism. Muni Suv-ta, the 20th Jain Thirthankara, s born at Rajgir. On the tops the various hills at Rajgir, Jains ve constructed numerous tem-es. Many of the temples are of cent date and pilgrims from all rts of India are attracted here. ere are older Jain temples also. The site of Rajgir has been ex-vated and numerous archaeolo-al monuments have been found. ese are the stone fortifications the old city of Rajgir; stone lls of the new city of Rajgir; e Maniar Math; the Sonbhandar ve and numerous stupas, shrines, . It has been reported that the cavations suggest a sequence of r periods. The lowest layer owed fragmentary dull-red erds and above them was a de-sit of the N.B.P. ware. This assigned to circa 500 to 200 B.C. e third and the fourth periods re respectively dated the first ntury B.C. and the first century .D. Identifications of various places connected with Rajgir have been made with the assistance of the Epic, Puranic, Buddhist and Jain literature as also from the accounts of Fa Hien and Hiuen Tsang. Rajgir was situated in a long valley and it was surrounded by the natural defences of the hills around it. It was further strengthened by a high rampart of rubble constructed on the hills. This rampart was about 25 miles in circuit. Within this there was a smaller citadel which was pentagonal in shape. Outside this valley there was another town said to have been constructed by Ajatasatru and it was known as the new Rajagriha.

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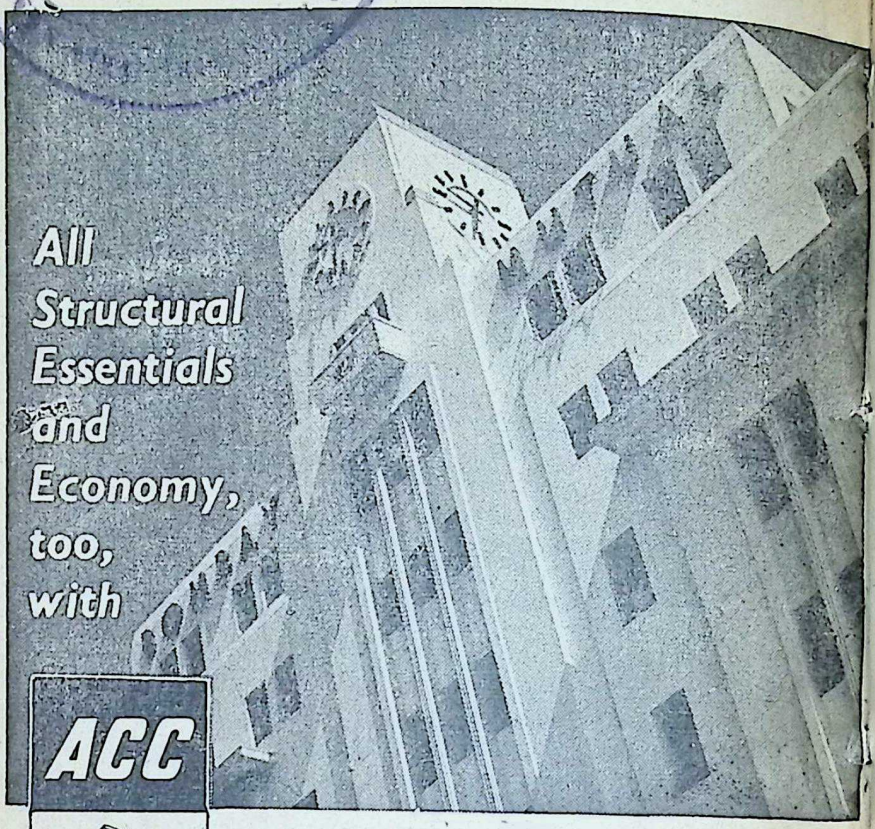

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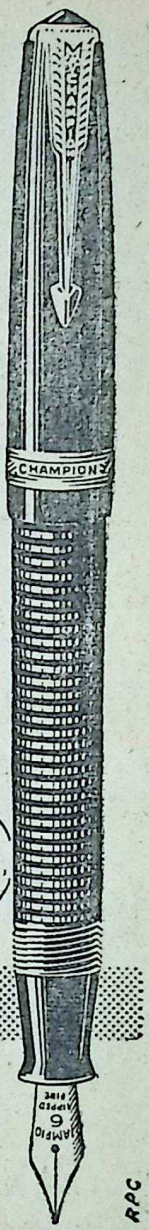

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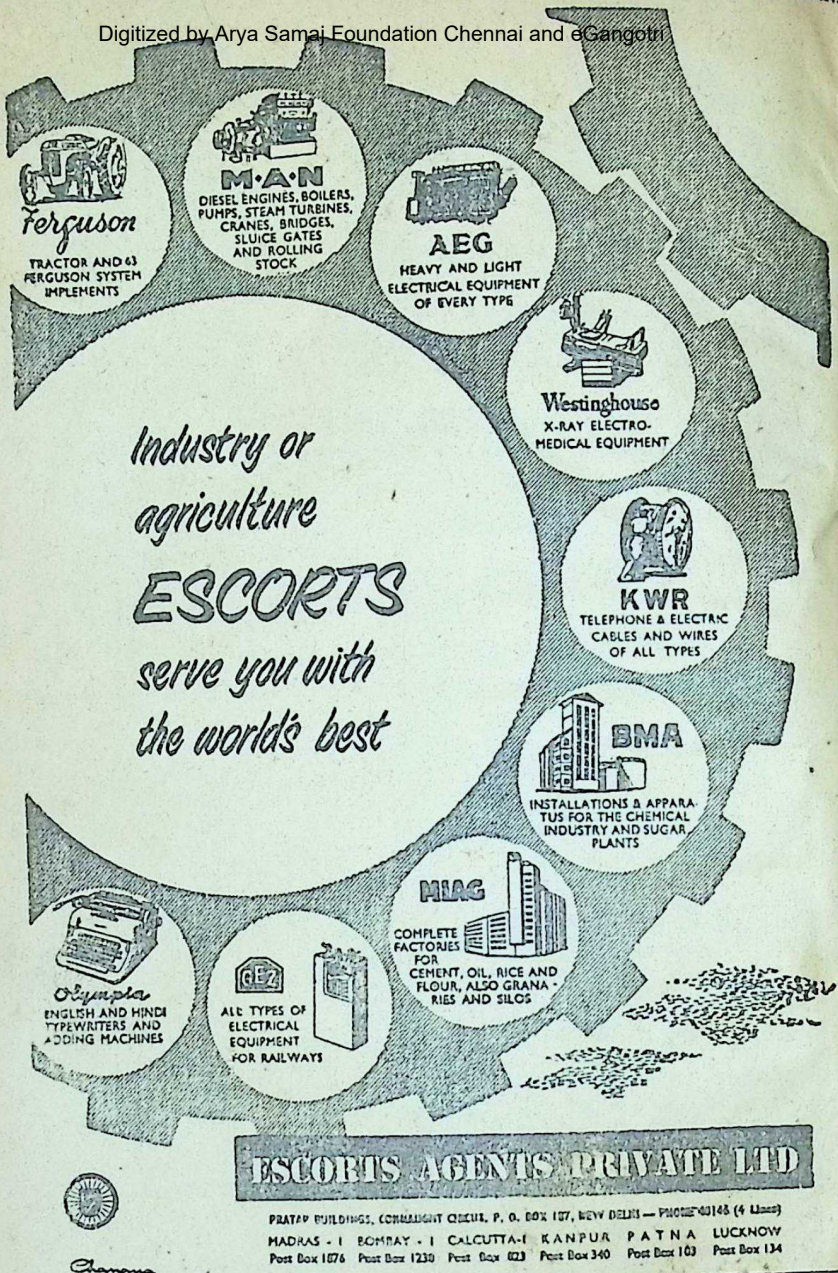

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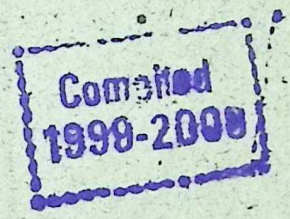

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